INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

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January, 1929 **Vol. V. No. 4**

New Year!

To one it is but a holiday; a time for laughter and song, for revelry—New Year's Day. To another it is the end of a year; a time for retrospect, to rejoice in success, to lament the failures. To a third it is a time for day-dreaming; of projecting himself into the future, of anticipating what is to be.

And so we come again to the twilight of the years—the year that is dying and the year that is being born. We ring out the old. We ring in the new. The past may have been good, yet not one of us but looks to the future to be still more full of promise. And so we move forward on the great bosom of life fulfilling that destiny which God marked for us from the beginning.

To some it is a twilight of the dusk, a closing of a year. If that year has been well lived, rich in personal fulfillment and service to others, then there is joy at evening, for the labors have not been in vain. If that year has been used to less than its best promise, and who can deny his own valuation as the naked soul stands before God, then there is remorse, and sorrow, and—God grant it!—high resolve to retrieve the loss in another year.

To some it is the twilight of the dawn unfolding, as the mists of the night clear away, all the promise of the new day. To them the new year presents but a new opportunity to "press toward the mark for the prize of the high calling of God in Christ Jesus."

But whether our faces turn west or east, God's laws are inevitable: the future is yet a child of the past. What we bring to the new year in personal assets is what we have woven into character through our achievements in the years which lie behind.

Even as the business man must take an inventory of his business to determine whether 1928 has been a profitable year, so might we take an inventory of the business of teaching—of teaching others to learn to live the Christian life. Have we helped someone to live his life more nearly according to the pattern of Jesus? Have we made these poor lives of our own more worthy instruments for God's use? Then we may rest assured of greater ability and success in the year which lies ahead. The happiest new year is that which can forget the things which lie behind, knowing that they have been well done, and move on to the things which lie before, in the faith of the guidance of a Hand which never fails!

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The Century Co.

353 Fourth Avenue New York

EDITORIAL

When Shall We Have Rally Day?

ALMOST universally churches observe rally day on the last Sunday in September. This is done no doubt in order to begin the new year of work with the first Sunday in October. We have become accustomed to thinking of the first Sunday in October as the beginning of the church school year. Lesson courses are so arranged, and record systems are dated in accordance with this plan.

In his own church school the writer this year moved up the date of rally and promotion day to September 23, thus leaving the last Sunday in September for getting started—enrolling pupils, passing out lesson material, and such other details as are incident to the beginning of the year. Even with this plan, however, we were conscious of the fact that there were at least two Sundays in September when we were just waiting for rally day to come. The pupils really "rallied" to their homes and to their public schools the *first week in September.* Every child took up his advanced grade of work in public school the day after Labor Day. Why should we delay beginning our new program of work in the church school for a whole month? Would we not do better to make the Sunday following Labor Day our rally day and thus save at least three Sundays for work in the new year?

It is true of course that such a plan would involve some difficulties with respect to lesson materials which are intended to run for a quarter. Many schools however are no longer slavishly following the quarter system and, with Christmas coming in this first quarter of the year, it seems that it should be easy to supplement the material for that quarter so as to carry the classes up to January first. Is not this a place where we need to re-examine our traditional ways of working and perhaps find a way which is better in the light of conditions at the present time?

Is Character a Wayside Flower?

MANY will be ready to declare a vigorous "No" in answer to this question. There has never been a time when we have had a more united effort in dealing with the problems of character formation. We may well speak of the religious and character education leadership of the country and be certain that we are including in it many of the outstanding educational leaders of the day who are giving direct attention to an aggressive character education program. There are those who carelessly use the slogan, "character is caught, not taught." But surely this can never mean having character come of itself.

Yet, in a very real sense, when we set out to create character directly, it somehow escapes us; we often find that "it bloweth where it listeth" and seems indeed to come of itself. Perhaps the chief difficulty is that we often seek to develop it apart from the vital processes of living. We *talk about* good character and pay so little attention to the formation of attitudes and the development of right conduct. Everywhere we are discussing behavior problems. Often it seems we discuss problems simply for the sake of the discussion or for the sake of the abstract problem. The process seems unrelated to the purpose for which the process is designed. We forget that our primary business in life is after all the business of living. A leading educator in writing about the naturalness of moral education in connection with the everyday activities of the child writes these significant words: "The program of moral education must provide for activity. With this new emphasis moral training is no longer distasteful to children, especially as it is not labelled as such, but takes its place as a natural part of the varied program of work and play which the modern school presents." In other words, like a wayside flower, it may bloom for those who are on a journey elsewhere!

There Is a Way

MOST of our church buildings were planned and built before the need of a program for the various ages in life was felt. The result is that most leaders find it difficult to provide the necessary departments for efficient work.

The College Church at Westerville, Ohio, has worked out a procedure successfully. Although the building is according to the Akron plan, complete departmentalization has been effected.

The classes in the adult department, at the opening of the school, go directly into class sessions while the departments in the young people's division have their assembly and worship. At a given time, then, the adults come into assembly, and the classes in the young people's division go into class session.

The young people and the adults agree in this church that where there is a will there is a way!

When Is Educational Work Unified?

ABOUT a year ago the *International Journal* carried an editorial which called attention to the desirability of making the Sunday school and other educational agencies integrated units of the church. Readers of the *Journal* will be interested to know that very significant progress has been made in this direction by the First Methodist Church of Topeka, Kansas.

> "We now present a unified program—we will speak to the child not in terms of this or that organization 'of the church' but just 'the church.' In all of our educational activities each age group becomes a

'Department of the First Methodist Episcopal Church of Topeka, Kansas.' For example the group of those of nine, ten and eleven years of age become members of the junior department of the church."

That a more comprehensive program might be made possible the period of the church school was expanded to a two and one-half hour session. Since a part of this period conflicted with the church hour certain criticisms were anticipated, and the folder of the school carried the following statement:

"Yes, that includes the church period but every child will now become a part of a church group, receiving in a department of the church, a graded service of worship, which through the cooperation of the Commission on Worship, will be fitted to the needs and understanding of each child at each age development and which will lead up, gradually, normally, to preparation for participation in the service of the sanctuary upon completion of the training, departmentally, at about 14 years of age."

This quotation indicates that further reconstruction must be made before the educational agencies of the church are actually to function as the church. Does church worship begin at 9:45 or at 11:00 o'clock? If at 9:45, then why are not the groups that are sharing in religious experiences at that time actually participating in the service of "the sanctuary"? Are there certain theological and ecclesiastical hurdles that separate the young and the old? If there is validity to the religious experience in the primary or junior group, for example, what is the relation of such experience to that which will be brought about at "about fourteen years of age"? In other words, are these children merely imitators of religion? If they are not imitators of religion then what can be the significance of the particular "decision" that they will make in order to be recognized as a part of the religious fellowship of the church? Will the First Methodist Church courageously take the next step toward unification?

Are We Really Moral?

A MOMENT'S reflection awakens us to the need for constant testing and retesting of our current morals. And it is all because, when we fearlessly face the facts of life, we are dealing not with morality in the abstract but with many moralities. There are people whose morals never go beyond blind custom and meaningless tradition; they never really lift their activities to the level of impelling purposes.

But there are also many who seem to hold fast to a morality of caution. "Getting by" is their watchword, and with practice they often develop unusual skill in this type of conduct. A current investigation into the processes of character growth has undertaken as one of its chief tasks a careful study of deceptive behavior.

There is much that sets one thinking over what we may call a "paying" morality in our modern life. This usually means moral conduct of a kind that does not cost too much. There is no challenge to high idealism; there is first and foremost the question of expediency.

These are but examples of types of moralities common to our everyday life. The severest test to apply to our morals is found in the question: Are they truly Christian? If they are to meet this test they will have in them the purposes and the will embodied in good will; they will burn with a passion for God's truth and justice; and they will throw out a daring challenge that will test the faith of men and cost much. Thus will they be truly religious, and thus will they be the redeeming forces in our modern life.

I AM INSPIRATION

I am an Architect—building out of the rough materials of today the walls and turrets of a greater tomorrow.

I am a Painter—creating on the canvas of human experience a new picture to allure the soul.

I am an Engineer—taking the raw stuff of the inward life—courage, consecration, skill, hope, patience, purpose, will—setting them all in their places, and shaping their efforts to some worthy end.

I am a Flag—for when these inner forces falter in the front line of spiritual combat, then am I lifted aloft to rally the hosts and to wave them onward.

I am an atmosphere, an aroma, a spirit, a glow, on the field of human action.

I am a false guide only when I toil alone, separated from the other forces of the soul.

By the mysterious alchemy of personal contagion I take the purposes of the older and more mature and set them as the central control in the younger and less mature, fixing the dreaming eyes on some distant goal.

I am Inspiration

—P. R. H.

The above selection takes its theme from the front cover picture this month.

Raising the Money

THE PRESIDENT of the Leelanau County Council, Michigan, gives some interesting facts about their financial problems and how they have solved them: "It was more our good fortune than our intelligence that caused us to fall upon a truth we had never before thought of. We formerly had great difficulty creating interest in our county matters; and it was beg, beg, beg for the money we had to have. Now we have a splendid interest all over the county in the council's work, and we have all the money we need. We could get more if needed. Money is not everything, but if we have to be begging for it when we should be doing something else it hinders everything else. If we have it we can put on a constructive program of religious education.

"The discovery we made is that the treasurer is about the most important official in the county council. We had been in the habit of electing to that office clean young fellows whose ideas were that their sole duty lay in honestly receiving and paying out the money that was handed to them. Some years ago we elected a treasurer who had to go away to school and the assistant appointed had the proper qualifications for this office—a dependable Christian business man, favorably known all over the county, who felt that the duty of financing the county council was his particular business. The change in our county was almost unbelievable.

"Of course the council gives him a constructive program to talk and work to. He does not have to ask for funds on the ground that the council is in debt and hard up. People do not like to be connected with dying things. On the con-

rary his request for funds is something like this: Our ounty council is in fine shape financially. We do not owe nybody anything. Our state dues are paid a year in dvance. And we have money and assets on hand. Let me ell you some of the things we are doing. As a county ouncil we are offering to pay the expenses of at least one leserving and worthy young man or young woman, who s interested in Bible school work, from every Bible school n the county every year to some training camp. What will t mean to this community to have sent a Bible school worker every year to receive training in teaching the Chris- ian religion in your neighborhood. Then we are hoping to arrange it so every Bible school teacher in the county can ake a study course at home or in some neighborhood group. And we want to do other helpful work. This costs money. We feel sure you would like to help us.

"The result proves the old maxim, 'Nothing succeeds like success.' The money enables us to do our constructive work which, in turn, encourages others to furnish the money needed. One helps the other. In fact it is the nearest thing to perpetual motion I have ever seen. The solving of the treasurer proposition has been of untold help to us. And when I think of the years we discouragedly plodded along, and see the difference now, I cannot resist telling others of our discovery."

These paragraphs give us more than a method of raising money; they set forth a principle that underlies all the method that we use—in raising money or in doing anything else—the principle that human motives lie at the bottom of all we undertake. So we have given them here.

A Little Learning

TREMENDOUS progress has been made in teacher training in the past decade. Curricula for popular leadership training have been standardized and are perhaps better than they have ever been before. Much pressure has been brought to bear to get teachers and prospective teachers to enrol in such courses. The benefits of such training have been exalted, and recognition services for those who complete the courses have been so planned as to dignify the importance of this work.

Yet we must not fool ourselves into thinking that anyone completing such a standardized course has then mastered the art of teaching. Every now and then one comes in contact with a young man or woman who has completed such a curriculum who is convinced that he has received the last word in training both in kind and amount. They come back into their local churches to "run" things. You cannot tell them anything because they already know all that is to be known. To be sure, a few months or years of experience will usually mellow this exaggerated attitude of confidence but often many heartaches must intervene before this more mature state of training is attained.

May it be true that in our enthusiasm for the training of leaders we have introduced conditions which defeat the very purpose of such training? It should be possible to safeguard this point and yet not minimize the importance of such training. A standard course of ten or twelve lessons is a splendid introduction to a subject, provided the student recognizes that it is but an introduction. It should lead him into much more extended study and practice on his own accord.

The Need of Stressing Right Attitudes

[We asked a number of denominational leaders, "What is the most needed emphasis in present day religious education?" Reverend J. Francis Lee, Editor for the African Methodist Episcopal Zion Church, gives his answer in this editorial.—EDITORS.]

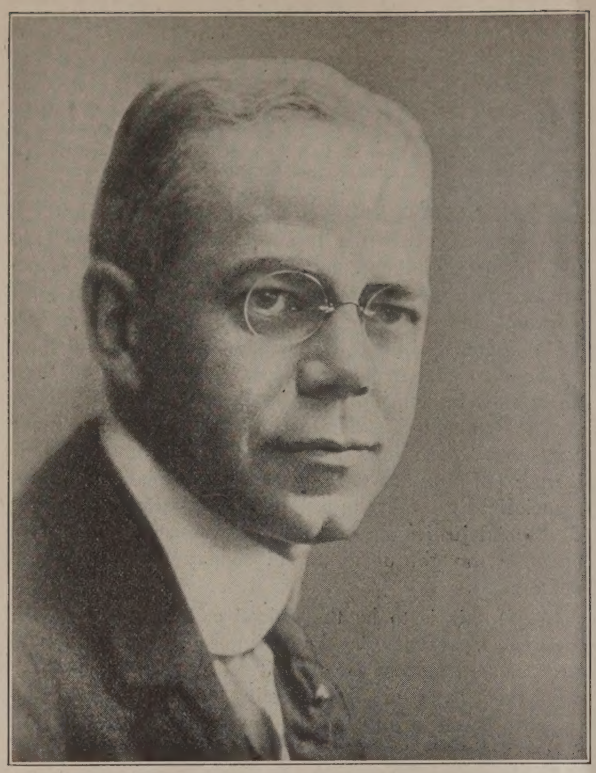
THE GREAT NECESSITY of teaching religion is upon us: In order to save itself, the church must project and execute an intensive program of religious education. This necessity is felt in a threefold direction—in the direction of the individual, social group, and Kingdom building—for without the individual there can be no social group, without the social group there can be no Kingdom building, or there can be no "Divine human Democracy." Now within this "Divine human Democracy" as a final ideal, three things must be considered: (1) "social welfare," the whole social group must be socialized through the program of religious education; (2) "social justice"; (3) within this same province must come the thought of a "world society" or a universal brotherhood.

Now if this is to be the objective, the success of the program depends upon the attitudes of the individual towards the program. So then it seems to the writer that one of the greatest needs is stressing the necessity of creating, in the minds of the young, the proper attitude toward a "Social Welfare," toward "Social Justice" and toward a "World Society" to which Dr. Coe so frequently refers. And as regards these attitudes, Dr. Betts declares that attitudes are at the bases of both motives and character; for it is out of attitudes that a philosophy of life is developed. So then the stressing of the attitudes of interest, enthusiasm, affections, ideals, appreciation, standards and loyalties, is indeed much needed at this time. After all, so far as our life and its relation to our fellow creatures goes, there are only three things to which we should give very much concern: (1) how one feels toward himself, (2) how one feels toward his neighbor, (3) how one feels toward his God. If through our program of religious education during the last generation, we had developed the proper attitude in the lives of youth perhaps there would have been no breaking down of our social order during the World War.

"Science," says Dr. Weaver, "recognizes in all development two forces; heredity and environment. Heredity furnishes the latent possibilities, environment provides the incentive." Heredity urges in a certain definite direction, but environment modifies the process. One might possess the most pronounced tendency towards drinking, gambling, stealing, but environment often greatly modifies the natural bent. Throw around the child the best influence of home, church, school, community and you greatly modify his strongest inclination. Religious education is the environment which must modify the natural bent of the child and develop in him the noblest ideals and the finest attitudes. The creating and the unfolding of the right attitudes will make impossible a Hickman.

I believe great stress should be placed on the building up of the right attitudes in the minds of youth.

—J. FRANCIS LEE,
Charlotte, N. C.



Forgotten Dreams

By HALFORD E. LUCCOCK

Professor of Homiletics, Yale Divinity School

THERE is an old story in the Book of Daniel, which is one of the most perfect pictures of an anti-climax which can be found anywhere in all literature. King Nebuchadnezzar had a dream that bothered him. He wanted to find out what it meant, so he called together all the magicians, and sorcerers, and interpreters of dreams, all the ancient predecessors of Freud in the kingdom. When they were all together, they said: "Here we are, O King! Tell us what is on your mind."

Then the king fumbled around, scratched his head, tried to think, and finally filed a petition in mental bankruptcy. He said: "I cannot remember a single word of it. *The thing is gone from me.*"

There he stood, a man who had everything, except the one thing which could give any point and meaning to all the accessories which he had collected. He had forgotten the dream, the central, pivotal point in the whole performance. That story is a vivid picture of one of the major risks of life today. We live in an age of multiplied accessories of life. Our danger is that through the very multiplication of the aids to life we may, like Nebuchadnezzar, have everything, except the main thing—a great and noble idea of life which alone could give any meaning to all the ingenious apparatus which present-day science and invention have given. Our danger is that as the outside of life grows more and more complex and imposing the inside will go flat.

The aids to life so readily become the substitutes for life itself. Indeed, there is constant danger that as the aids to life multiply, life itself will have a tendency to dwindle. Think, for instance, of the wonderful aids to writing which have come within the last fifty years—typewriters, fountain pens, stenography, dictaphones. Yet, who would have the temerity to say that we write better English than our great-grandparents? The fact of the matter is, we do not write as much, or as well. We might almost say that we do not write letters at all, after the first fine frenzy of a courtship is over. Men sit in offices and string together millions of words, but such letters are a long distance from that miracle of language, the communication of one soul to another. We string out stuff like this. . . . "Dear Sir: Yours of the 29th ultimo re office equipment received and contents noted. In reply would state . . . " But that is not English. It is a cross between freshman Latin and the Morse telegraph code. The inner life has been swamped by the outer mechanics.

It is the risk of losing the main thing which confronts both the church and the individual. The ironical anti-climax of a life filled with many ingenious and rich accessories and yet in regard to the essential thing which would give it the largest meaning and achievement—having to say with Nebuchadnezzar, "the thing is gone from me."

A vivid picture of this risk is shown in a conversation not long ago between a salesman and the president of a business concern. The salesman had installed for the business house a filing system of the most amazing complexity. He went back about a month later and asked the president how the filing system was working. "Fine," was the businessman's answer, "it is better than we had dared to hope." "Well, I am glad," replied the salesman, "and how is business?" "Oh," said the president of the company, "we have had to give up business, in order to look after the filing system." And so sometimes churches have almost been forced to give up religion, in order to keep the ecclesiastical system going.

In the time of multiplying agencies of religious education this old story of the forgotten dream of Nebuchadnezzar's says very clearly to all of us, "Do not allow the accessories to become the substitute for the real thing. Keep them in their place as aids, but do not lose the life itself without which all the helps are futile."

In our own lives as individuals and as workers in religious education there are two things which must never be allowed to go from us on peril of inner bankruptcy.

The first is an experience of God. That is the great reality which alone can give the highest significance to all the material equipment of life. Mark Twain's little daughter Susie once put a question to her father which quite unconsciously was a profound observation on life. Mark Twain with his family was making what proved to be a triumphal tour of Europe. All the rulers invited him to dine with them. Once, on receiving an invitation from the Emperor of Germany, little Susie said to her father, "You will soon know everybody, except God, won't you, papa?" Is not the secret of the appalling bitterness of Mark Twain's later days the fact that it was a case of everybody, except God? That is the secret of the emptiness of any life. A most ingenious curriculum of instruction in the world is futile, if it does not lead the student under the guidance of the teacher into such a fellowship with the spirit and pur-

(Continued on page 10)

The Sunday Evening Service

A Religious Educational Opportunity

By HAROLD F. HUMBERT
Minister, Church of Christ, Hiram, Ohio

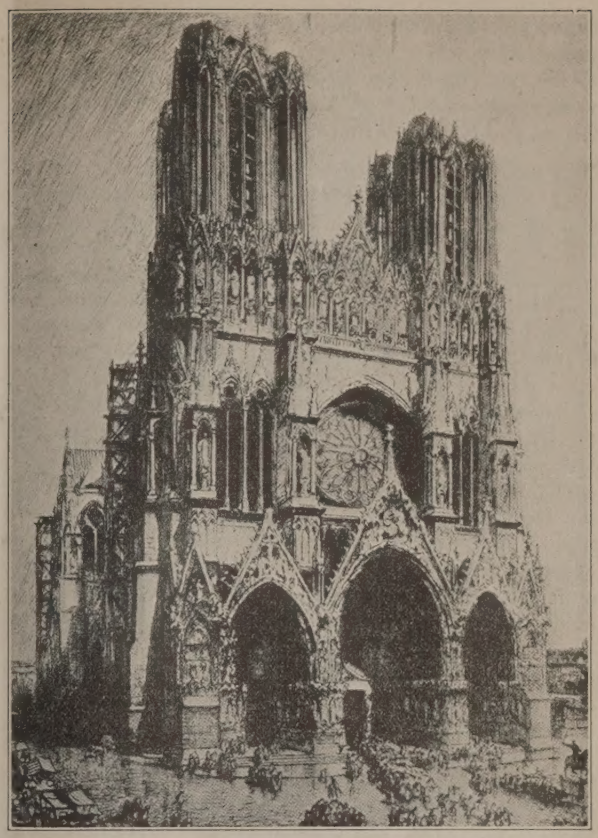
A PROBLEM presents an opportunity. Wishing that the perplexity did not exist makes the problem more acute. Inevitably the mind is driven to analyze the factors involved and to strive for a solution. Difficulty stimulates ingenuity.

An undeniable problem in the average modern church is the Sunday evening service. Changing social conditions have made the procedure of past generations a present impracticability. Places of public amusement combined with ease of transportation lure away many people who, under former circumstances, found inspiration in the church at the evening hour. An increasing number of men and women insist, either from conviction or as an excuse, that the place for the family is at home on Sunday night. If all families were there, and if the time were given to religious devotion, fellowship, and discussion of vital realities, then the church might justify abandoning the evening service and concentrate upon encouraging these home gatherings. Such a situation can scarcely be. Multitudes of parents are not equipped for this spiritual leadership. The church has a responsibility to continue the evening service. It has here an opportunity to share more fully in the task of the Christian education of its members. What shall be its nature?

Manifestly the service cannot be a duplication of the morning worship. It seems to call for a different technique. The need to which the morning service ministers is met when music, prayer, ritual, and sermon are welded into a dynamic whole. What should the evening service be? The answer must be given in terms of the function which it is to serve.

The evening service should be an integrated part of the church's religious educational program. It presents a unique opportunity. By its use the amount of time for religious education is increased, an obvious need; a means is provided, through self-expression, for development of various age groups; interest is aroused and sustained through the variety of methods used; and increased emphasis upon the application of Christian ideals in modern life is made possible.

These assertions are not the result of sheer speculation. They began as hypotheses. Experience has tested their validity. We are glad to share our experiences in the hope that others may find suggestions for enriching the Sunday evening service and making it a vital part of the religious educational program of the church.



Etching of Reims Cathedral *Art Institute of Chicago*

SPEND AN EVENING WITH GREAT CATHEDRALS

VARIOUS groups in Hiram Church have been responsible for the programs on successive Sunday nights. The junior department of the church school has appeared with songs learned in regular sessions. A children's dramatic presentation has been given. The high school group gave a vesper concert, a Christmas pageant, and an evening in which choral singing, Scripture reading, poetry, and talks were blended. The young men have been responsible for one Sunday evening each month and the young women for another. Their own contributions have included a sacred concert, dramatic readings with a Christian message, orchestral accompaniments, a large chorus to inspire the audience to join in singing the master hymns, numerous soloists, a double quartet, a male quartet and a male chorus. One evening was devoted to reports from delegates to the national youth convention, refreshing in their style and vibrant with hope for the future. Special speakers have been brought by the young people, their messages stressing such topics as the Lausanne Conference, as well as Christian opportunities in the ministry, mission field, business, and the professions. One of the most impressive of these addresses was given by a superintendent of schools who told of Pasteur as the personification of service.

The men of the church were responsible for one evening. Two members of the college faculty who had spent the summer in Europe told of cathedrals and masterpieces in painting which they had seen. Their addresses were preceded by a male chorus of fathers and sons. The women

conducted two never-to-be-forgotten services. One night's presentation was a series of impersonations of Deborah, Esther, and Ruth. On Mother's Day the impersonations were of the mothers of Abraham Lincoln, Henry Longfellow, and Frances Willard.

MISSIONARY education has had abundant emphasis during the year. On one evening the state superintendent of our mission work spoke on "Ohio and the Christian Future." Another evening was devoted to Negro education with spirituals constituting a delightful contribution to the program. Since China is the country in which our living link missionary lives, it had three nights. Two were devoted to addresses by returned missionaries and the other was a composite program in which the son of missionaries gave a talk and sang Chinese songs. A collection of Oriental curios was explained informally, before and after this service, by various people who had been kind enough to loan the church what they had gathered through the years. The challenging story of missionary adventure in Tibet was followed in a few weeks by the account of gospel triumphs along the Congo in Africa; later, stereopticon slides of South America were shown. Another evening was devoted to a perspective view of the church at work in the world, Japan, India, and the Near East being discussed by members of the congregation who had visited these places. One night was devoted to the youth of other lands, talks being given by children of missionaries. The most colorful evening was that in which a pageant, "The Quest for Peace," was presented by young people of the community. It was written by the minister and his wife, using materials gleaned from missionary study books for the preceding year, dealing with Mohammedan lands.

World peace had four evenings. On the Sunday nearest Armistice Day a program of music and sermon was used. The Sunday which preceded Memorial Day included a "Ritual of Memory and Hope" and a thought-provoking message by a visiting minister, "Is a Warless World An Illusion?" The Prince of Peace Declamation Contest, Ohio-wide in scope, brought four orations written by eminent contemporary Americans and delivered by local high school students. When "The Enemy," Channing Pollock's profound indictment of war, was to be enacted by the dramatic department of the college, the preceding Sunday was used for an interpretation of that play from the pulpit, the dramatic director rendering valuable service.

Musical evenings added to the effectiveness of the series, because of their inherent worth and because they provided the privilege of growth through service. The choir gave an appealing sacred concert, a Christmas carol program, a Thanksgiving and an Easter cantata. One summer evening the congregation gathered on the church lawn. The town band and the minister lead the congregation in the study and singing of hymns which illustrate the value of religious music in expressing the soul's longing, interpreting basic Christian truths and inspiring to nobler living. The children of the church sang "I Would Be True." Hymns of the Ages constituted another evening, when Greek, Latin, Italian, German, French, English, and American sources were shown to have made contributions to our modern hymnody. A high school teacher conducted the service, making interpretative comment; the people sang, as did a quartet of voices and a soloist. Brass instruments supplemented the organ in some of the hymns where increased volume was appropriate.

A few inspirational services had a quality all their own. An outdoor program in midsummer was called "God's World." The choral and instrumental music, the hymns, the Scripture reading, and the brief sermon spoke of the beauty of nature and its revelation of God. One program was called "Christ in Song and Story," while another was "The Christ Spirit in Literature." A high occasion was the interpretative reading of Channing Pollock's drama of applied Christianity, "The Fool." An evening was devoted to Jessie Brown Pounds, beloved wife of a former pastor, whose hymns, poems, and stories constituted a distinctive Sunday night. Churches from neighboring communities gave two appreciated programs. During another night's service concealed musicians sang and played, after which unseen readers interpreted James Lane Allen's novel and George Eliot's poem, "The Choir Invisible." The climax was reached by the playing of a record by Francis E. Clark, "Wherewithal Shall A Young Man Cleanse His Way?" Somehow the tones of a voice now stilled spoke with peculiar power.

Experience is deepening the conviction that such Sunday evenings offer a religious educational opportunity. They provide a means for religious impressions that otherwise could not be made. They magnify the Christian task. They encourage the growth that comes from committee responsibility, public participation in religious programs, expression of the desire to serve, and giving of talent to the Christian cause. Only a meager beginning has been made in tapping the rich resources which the Sunday evening service can yield.

"Recent Progress of Religious Education in Japan" by Dr. Wade Crawford Barclay will appear in the February issue of the *Journal*. This will be the first of a series of articles by Dr. Barclay on the status of religious education in the countries which he is now visiting.

Forgotten Dreams

(Continued from page 8)

pose of Jesus that it will be the means of experiencing God in every day life.

We reach inward bankruptcy from the Christian point of view, when the task of the Christian transformation of life does not call forth a passion of devotion. If the establishment of the Kingdom of God in our midst is something in which we take only a formal and tepid interest, then indeed we must say, "The thing is gone from me"—the thing which is the sure mark of a real disciple of Jesus. If the students we teach conceive of Christianity as just a form of conventional respectability and not an actual turning of the world upside down, and the substitution of love and brotherhood as a ruling modification of life instead of the pagan modification of greed, fear, pride, ostentation, the love of power—our teaching is a failure. When we haul down the belligerent flag in our hearts and cease to have a restless fighting against those forces which block the coming of the spirit of Jesus, we are like ships which shamefully run away from the battle and drop anchor into some sailors' snug harbor. And then the thing, the only thing which can be used to shape the mind of the world after the mind of Christ, is gone!

Making a Road Map

By
GEORGE H. BETTS
Professor of Education and Director of Research, Northwestern University

THE lawyer briefs his case and carefully plans his appeal to the jury. The salesman studies his "prospect" and rehearses his interview and sales talk. The minister prepares his sermon and arranges with patient foresight the details of the service.

If we who teach would do our job as well as these, we have even more need of careful preliminary planning and preparation. For the situation with which we deal, that of shaping the ideals, influencing the decisions, guiding the conduct of youth is vastly more difficult than the situation faced by lawyer, salesman, or preacher. I suppose that the reason why we teachers are so easy on ourselves, and why so often we "get by" with an inferior performance is that we lack the immediate and direct measure of results available to these others. Lawyers know when they lose a case, preachers when they lose a congregation, salesmen when they lose a sale. But how are we to know whether we have succeeded in our instruction, when the effects of our teaching are of necessity so long in taking form in the lives we touch, and when so many other influences are all the time at work on our pupils?

One well established principle we can use as a yardstick to measure our work: *Only those objectives that are consciously defined and definitely sought are as a rule attained in education.*

This test, therefore, we can fairly apply to ourselves: Do we have carefully considered objectives for each teaching period? Are we trying to accomplish some definite enlargement of ideals in our pupils, to discover and set at work some potential source of motives for fine conduct? Are we helping them to discover for themselves the situations common to the daily life where their ideals may find expression in conduct and so be built permanently into character? Do we *plan* for our class hour as one plans a journey on a road map? Do we make a "road map" for our teaching and, with a reasonable allowance for detours, do we *follow* it with our class?

Much has been written, in both general and religious education, about the making of "lesson plans." The consensus of judgment among teachers today is that any very formal, rigid plan or outline for the recitation is undesirable because of its limiting effect on spontaneity and the development of ideas that may arise from discussion. This does not mean that teachers should go to their classes without a carefully thought out procedure. The teacher who says (I quote a typical case), "Well, what shall we talk about today?" having at the same time no more idea than the class, ought to prepare or quit.

In general three factors enter into the making of a road map for the teaching period: (1) the *objectives* to be reached, (2) the *materials* through which the objectives are to be attained, (3) the *procedure* or activity to be employed in the instruction. Let us suppose then that we are to teach a twelve-year (or any other age) class of boys and girls next Sunday. How shall we map out the lesson hour, using these three factors as starting points?

Photo, H. Armstrong Roberts

PRACTICING IDEALS

THE OBJECTIVES

Our objectives will be wholly in terms of changes to be wrought in pupil experience. We may use what materials we will but our purpose is not to teach these materials. They are only the tools by which we are to work desired changes in the lives of our pupils.

It is convenient to think of three types of pupil change we may seek. The *first* and most important of these is *change in conduct.* Jesus presented religion primarily as a way of living —that is, of acting, speaking, doing. He asked for a particular type of conduct in his followers. This conduct found expression in the home, in the market place, on the street and by the wayside. In making our map for the teaching period we will then plan how to cause our pupils to act more kindly this week in the home; be more sincere with their families and friends; measure up to a higher level of honesty in school or home or shop; show finer courtesy to parents, teachers, associates; think and act more purely in their own lives—in short, come closer to the example set by our leader.

Of course we will not try to teach all these fine things in any single lesson. They are the achievement of a life time. Our road map for today will show for its objective some one or more of these traits. Or it will indicate the way to lead our pupils to discover in their own life situations the value and need of such traits. Above all we shall plan

how we may cause our boys and girls to *desire* the best in conduct. For a line of action to which desire has attached has become an ideal. It has the force of feeling and emotion back of it. It has become a drive within us, a demand for action of the ideal type.

A *second* type of change we shall seek for our pupils is a *mental and spiritual enrichment.* This, too, influences conduct but we may not always be able to trace the connection directly. It is worth while, as Starbuck tells us, to put into the possession of our young the fine traditions of the race. So we will make our plan now and then so it will include the stories of fine lives, tales of heroic achievement, accounts of self-sacrificing service. Thereby we shall arouse appreciation, stimulate worthy ambition, cultivate imagination, define great ideals. Our children have the right to know the story of Paul, of Livingstone, of Grenfell, of Jesus. Our great hymns, inspiring sections of our best literature, soul-thrilling episodes of history: these are a part of every child's birthright, necessary to the proper life and growth of his spiritual nature, a large element in the formation of his character.

The *third* type of pupil change referred to as claiming a place in our objectives is the mastery of certain skills or information necessary to further understanding or learning. Manifestly if the child is to use the Bible he must know its parts, its books, its characters; just as in general education he must know his dictionary, his number tables and the like. These things are one's tools. If one is to be a churchman one must know the ceremonials of his church.

Shall our plan for next Sunday, then, have for its objective, emphasis upon *conduct,* upon *enrichment,* upon the mastery of *tool* knowledge or skills? The needs of our class, the facilities at hand for instruction, our own sense of values must answer. But let us consciously set up an objective and have a good reason for our choice.

The Materials

After the objectives are determined we will plan the materials by which these objectives can be reached. Shall we teach the story of Abraham and Lot? If through it we can secure the best definition of some ideal of conduct and best stimulate the desire to follow this ideal; or, if through this story we can offer to the child some enrichment of his spiritual equipment. Shall we at least teach the Bible? The answer is the same, but it is my conviction that we have only begun to find out what to use from the Bible and how to use it in the attaining of religious objectives for our young. Much of the detailed Hebrew history and no small part of the record of the lives of individuals, especially in the Old Testament, probably has little or no value for any one of the three types of objectives we have considered. On the other hand there are many riches available but relatively unused in the Scriptures.

Shall we confine ourselves to the Bible for materials? Certainly not. Wherever noble lives are lived and great deeds done there we may find materials for the guidance of conduct and for the storing of the mind with rich spiritual values. Shall we teach the hymns of our church? Yes, if they kindle aspiration, inspire reverence, define high ideals—but not just to teach hymns. Shall we go to current history, to the inspired lives of today? By all means. And especially we must not fail in our teaching plan to go to the lives of our pupils. We will remember that all teaching that transforms life starts where one is living today. It connects up with one's own everyday experience.

We will therefore think of our materials as *potential experience for our pupils*—something for their thought, feeling, action. What we plan of subject matter for next Sunday we will choose because it will help reach the objective we have set up in terms of more abundant life.

Class Period Procedure

In planning our map for next Sunday's teaching we have considered the objectives which shall be our guide and what materials will best serve. There remains the question of what we usually call method. Perhaps it will be better if we drop this term and simply ask ourselves what *activities* on the part of teacher and pupils will best fit the objectives and the materials we have chosen. Shall I do all the talking, seeking to impress the truth on the minds of my class? Shall I make a few opening remarks or ask some suggestive questions and then throw the subject open for general discussion? Shall I help the class to organize a project and set at work upon it to develop a line of study related to the objective which should govern the instruction? Shall I assign topics and have reports from the pupils the following Sunday? Or is there some better line of activity than any of these?

The purpose at this point is not, of course, to recommend that we follow one or the other of the foregoing types of procedure; that we must decide after considering our class, our objectives, our materials and the "method" we have been following on preceding Sundays. Only let us plan; let us carefully take up the question of how we shall distribute the teaching time among various activities in the class period. Our plan must be flexible, for situations will arise that cannot be anticipated; but we must have a plan and not trust to the inspiration of the occasion.

Several distinct types of activity have a legitimate claim to a part of the class time though not all in the same lesson.

Developmental activities. By explanation, question and answer, and discussion new ideas are developed, old concepts expanded, fresh applications made.

Drill activities. These are chiefly for tool mastery, as skill in finding biblical references, the learning of hymns or rituals, preparation for dramatics, etc.

Testing activities. Oral quizzes, occasional written tests, standardized information and comprehension tests have their proper place in religion as in other subjects.

Assigning new work. If our teaching is to accomplish its purpose the pupils themselves must give some time to serious thought and work. They cannot simply absorb in religion any more than in science. Our assignments should therefore be definite, explicit, concerned with interesting and fruitful effort. Particular references should be given, bibliographies supplied with the availability of the book made sure. Suggestions as to study should be given, help rendered as to the form of report expected. Standards of work should be discussed and a spirit of enterprise and loyalty cultivated.

Routine activities. Such matters as roll taking, collections, distribution of papers should be systematized and the time required reduced to a very low minimum.

Such in rough outline are some of the elements that will enter into our road map for each teaching period. Long experience, if it has been accompanied by growth, may help us to certain short cuts in our planning; but the riper our wisdom the less likely are we to go unprepared before any class in the name of religion.

Religious Education Tomorrow

By H. Shelton Smith

HOW to make education religious and religion educational is the perennial problem of modern society. Measured in terms of quantitative values both public and religious education are making notable gains. Evaluated, however, in terms of the reconstruction of motives, of social relationships, and of personality, educators are not so certain concerning their progress. It is in the area of fundamental motivation that education, whether secular or religious, is on trial today. Our technics are highly developed. But do our technics grapple profoundly enough with ultimate values in character building? It is with a view to stimulating further thinking in this direction that the editors of the *Journal* have inveigled the writer into preparing an article on the above subject. Because of the limitations of space the four issues discussed can only be dealt with in abbreviated fashion.

The Secular and the Religious

A persistent tendency in modern life is to draw lines of cleavage in human experience in terms of the "secular" and the "religious." Nowhere is this tendency more clearly defined than in the field of education. The very fact that church and state are free and independent, forces upon us issues of far-reaching importance.

The main issues that arise under the operation of our double-headed educational system do not concern themselves with such institutional adjustments as the correlation of curricula, the release of children from the public schools, or the division of educational responsibility between two types of schools. The tap-root problem with which both church and state are concerned is this: How shall we reconcile two fundamentally divergent cultures? The nature of education, on the one hand, and of religion on the other, force education to become a battle ground for these two contending philosophies of life.

The principle of the separation of church and state is being championed in America today by two groups. On the one hand, it is upheld by friends of religion who are conscientious in their belief that to include religion in the curriculum of state-controlled education would result in the abridgement of liberty of conscience. On the other hand, there are those who oppose the introduction of religion into public schools, not primarily because religious liberty is at stake, but because religion itself is false and should be debarred from study.

Meanwhile what is happening to religion and to education? Education and religion, which properly belong together, are actually arrayed against each other. The ultimate authority of public education is vested in national sovereignty. The ultimate sanctions of religious education are grounded in spiritual sovereignty. Both systems of schools, however, deal with persons in individual and social relationships. It is in the realm of personality that the two agencies must reconcile their approaches to life's values. When moral conflict arises whose authority is ultimate—that of the church or that of the state?

Here is where our double-headed system of education must work out its political and religious salvation. When a permanent solution comes will it allow us to speak of one area of life as the "secular" and the other as the "religious?" Furthermore, if it is the function of religion to deal with life in its totality of experiences and relationships, how can religion and education be safely parceled out between two agencies, each of which claims equal sovereignty?

Growth in Religious Experience

Although Bushnell more than seventy-five years ago, asserted that the child should grow up a Christian and never know himself as otherwise, evangelical churches have not yet adjusted their curricula or their doctrines to the full implications of this principle.

The Child Study Movement, stimulated notably by G. Stanley Hall, was concerned particularly in showing that children are not miniature adults but immature persons whose experiences, mental processes, and capacities must be dealt with from the standpoint of genetic psychology. Accordingly, the chief emphasis of religious educators is still being placed upon the gradation of material in such fashion as to lead the child to accept fundamentally unchanged views of religion. If this appears to be a threshing of old straw one only has to observe present-day practice to convince himself that the full import of Christian education as a process of continuous and cumulative growth has not yet deeply penetrated the thought and practice of Protestant communions. If the child is not still being thought of in terms of "status," a status to be defined in terms of "saved" or "unsaved," of "Christian" or "un-Christian," why do we cling to the notion that at a particular time the child must make "the decision"? Why, if this is not the case, do we still insist upon "Decision Day" in many of our church schools? Furthermore, do we not deny to children certain privileges in the church, such as participation in the sacraments, until this expected decision has taken place?

Will not a wholehearted acceptance of the theory of growth in

"Write us a prophecy on religious education, as a farewell article in the *Journal* before you go to Columbia University," we said to our fellow member, Dr. H. Shelton Smith. "But I cannot write a farewell," said he, "for I am not leaving the Council or the *Journal*. I expect to continue my interest and activity to the fullest extent you will allow." "That is good," said we, "but write for us anyway a prophecy concerning the outcome of some of our critical problems in religious education." And he wrote the analysis presented in this article.

—The Board of Editors

religious experience prove more radical to the churches than they have yet conceived? If children may grow in religious experience from the earliest years of life, teachers and evangelists should cease breaking into the educative process with this or that special appeal, the logical import of which tends to make the so-called "decisions" grotesquely out of harmony with what has been going on in the church school. Instead of emphasizing one decision, why not lead the child through such an orderly process of Christian living as will result in his continually making decisions? Should any one decision be anything more than just one of a series, each of which is more significant for the child than the preceding one?

Worship as Discovery

To an unprecedented degree religious educators are emphasizing worship as an indispensable element in Christian experience. It is now a chief theme of conferences, institutes, and conventions. The modern church school gives from a third to a fourth of its time to the worship service.

Wholesome as this trend may be it is not without its pitfalls. For one thing, it is evident that although we are saying that the agencies of religious education should be integrated, we are building within our church schools fundamentally two experiences, one of which is called "worship," the other "instruction."

Recognition of this tendency has led writers to suggest various types of adjustment, such as: (1) centering the worship service upon those elements that are common to the various lesson courses; (2) concentrating the worship service upon first one grade and then another, (3) organizing worship around the great festivals of the year, such as Thanksgiving, Christmas, Easter. Where group-graded lessons are in use a closer relation between worship and instruction is possible. In actual practice, however, this relationship, whether in group-graded or closely-graded materials, is not achieved in any vital sense. Most departmental principals work out their own worship services with little or no cooperation on the part of the teachers. The mere use of the same topic is no guarantee that the two experiences will be knit together in mutual helpfulness.

May it not be that in this dualistic process we are robbing each element of its larger vitality? By splitting up the hour's work into two experiences, each of which is under the direction of its own leader, do we not greatly limit the accomplishments of both? Furthermore, should we attempt to separate two elements that properly belong together?

Is worship a process of achieving new insights and new discoveries, or is it merely a re-warming of old mind-sets? If the former objective be correct, then we may well ask ourselves whether the current method of building and conducting worship services is not seriously at variance with our theory. Worship programs are limited largely to the use of familiar materials, a fact in itself not very conducive to creative thinking. Moreover, the practice of mimeographing the program in advance and of crowding it into a formal period of fifteen minutes, tends to make the service an exercise rather than an experience.

Commendable as is the movement for worship in our church schools, we must be on our guard against mere ritualism. A non-social religion may easily withdraw itself from the world of reality. If for worship we substitute the contemplation of the beautiful or the emotionalization of the traditional, for what Dr. Coe calls "personal-social self-realization," religious education will become one more noble but ineffective experiment.

Certain experiments* that are in process indicate that religious education tomorrow must integrate the experiences of worship and of instruction under the direction of one leader. Worship must be thought of, not as an activity distinct from other group activities, but rather as a spirit of inquiry and of discovery, that should permeate all experiences of religious education.

Curriculum as Religious Reconstruction

Curriculum discussions hold the center of the educational stage today. The field is divided among protagonists for the "trait" school, the "experience" school, the "project" school, etc. In all of our conferences, however, one hears scarcely anything about the curriculum as the reconstruction of religion itself. Much is said about the necessity of giving a religious interpretation to experience, but how much is said about the necessity of re-thinking the meaning of religious experience?

When we speak of the curriculum as "enriched and controlled experience," whose experience is enriched? Who does the controlling? What are the factors of control? These questions lead one into the heart of the problem with which modern curriculum-makers are struggling. It is the struggle between a static and a progressive view of religion. It is the struggle over the nature of divine revelation. It is a struggle between two views of authority. On the one hand, we want to go all the way that the concept of the continuous growth in religious experience would take us; on the other, we are loth to cut loose from a static view of religion such as is evident in an all-Bible curriculum.

Caught in this quandary, we seek a way out by what we call the "life-situation" approach. What is the process? Briefly put, it is this: Collect a series of life-situations, *doctor* them up if necessary, and organize them in a teacher's manual. Thread these situations on a series of topics or problems for discussion, and in connection with each topic list appropriate source materials from the Bible. The life-situations will be used, on the one hand, as starters for discussion, and on the other as a medium for teaching biblical truth or for the discussion of virtues based upon biblical sanctions.

In this sense, therefore, is teaching by life-situations anything essentially new? Here is still entrenched, only under another name, Patterson Dubois' "point of contact" theory of teaching religion. It is another compromise between two views of truth and of revelation couched in new phrases.

*See article on "How One Church Faced its Educational Task," in January number of *Religious Education*.

The Educational Commission

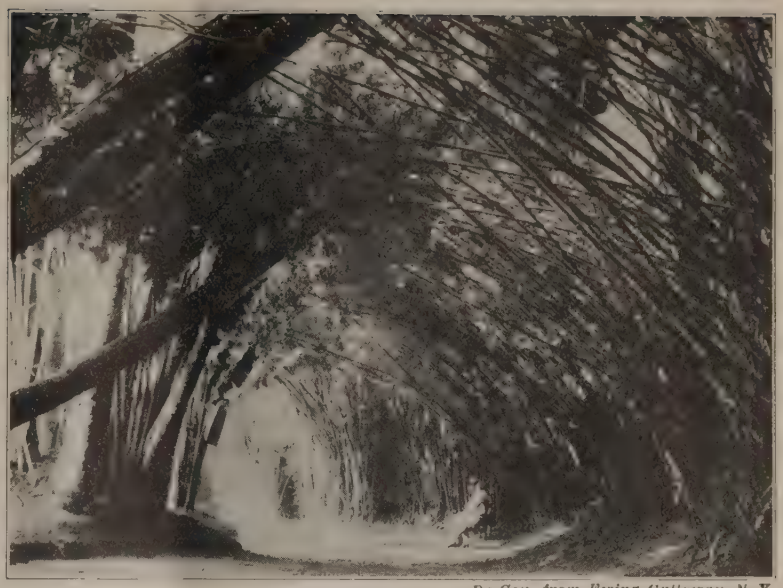
As the January *Journal* goes to press, the new Educational Commission of the International Council of Religious Education, formed by the merger of the International Lesson Committee and the Committee on Education, is holding its first meeting in Cleveland, Ohio. The Commission will have the combined functions of the Lesson Committee and the Committee on Education, and the work which has been carried on by them and their special committees will be conserved. It is thought by many that the organization of the Educational Commission of the International Council marks a new and promising epoch in interdenominational cooperation in religious education.

Rio de Janeiro Invites You

By JOHN R. SCOTFORD*

THE next World's Sunday School Convention will be held in Rio de Janeiro in 1932. That seems a long time off, but it is also a long way to Rio, and those who go will need to make their plans many months in advance.

This will be one of the few occasions when a Protestant religious gathering has been held in the southern hemisphere, and the first time the World's Sunday School Convention has gone to South America.



De Cou, from Ewing Galloway, N. Y.

BAMBOO LANE, RIO DE JANEIRO

"Rio de Janeiro is the most beautiful city of the world, in my opinion." —E. Stanley Jones.

The city of Rio de Janeiro and the Republic of Brazil have much to offer the visitor. No city in the world has a finer scenic setting than Rio. James Bryce has described the Bay of Rio de Janeiro as "the Yosemite Valley flooded." The capital of Brazil is set round about with a rare aggregation of mountains and bays. Most of the streets of the city run from the waterfront to the mountainside. He who desires a view can ascend Sugar Loaf on an aerial cableway, or climb the loftier peak of Corcovado on a cog railway—and in neither case will he need to leave the city. But the trees and flowers to be seen near at hand are as lovely as the more distant scenery. Thanks to the Emperor Dom Pedro II the avenues of the city are lined with stately rows of royal palms, while every yard has its bed of brilliant flowers.

The people of Rio are as remarkable as its scenery. The saying is current in South America, "The Brazilian is the original gentleman." Courtly manners and a kindly spirit are characteristic of the inhabitants of Brazil. They speak the Portuguese tongue, which ripples from their lips with the softness of a smooth-running stream. A Brazilian never raises his voice or manifests outward evidences of excitement. Personal poise is his specialty.

The man with a philosophic mind has much to wonder about in Brazil. Here is a country that has never known a real war! The land was settled without antagonizing the aborigines. Separation from Portugal was had without firing a gun. The slaves were freed without the shedding of a drop of blood. The empire of Dom Pedro was ended and the present republic established without the taking of a single life. Where is there another nation that has passed through such changes without many bloody conflicts? No president of Brazil has ever been shot, and every legally elected executive has been permitted to complete his term of office. So-called revolutions have occurred, but they have never resulted in the overthrow of the government, and they have rarely involved any loss of life. In one "bloody uprising" it is said that a dog was killed and a mule lamed.

THE PRESIDENT'S PALACE

Brazil is a land of racial tolerance. Colored delegates will not be a cause of embarrassment at Rio. Brazil has solved the race problem to her own satisfaction by ignoring the various shades and tints of the human skin. A Moorish strain in her Portuguese ancestry predisposed her towards racial tolerance, while the circumstances under which the country was settled led to a wholesale mixture of Negro and White blood. Because he has never experienced social discrimination the Negro of Brazil manifests a different psychology from that of the blackman in other portions of the world. His bearing is upright and his countenance frank. Whether one approves of the Brazilian attitude towards race or not, it is at least worth studying. It is interesting to note the complexion and bearing of the people of Rio.

*Cleveland, Ohio.

Rio is an excellent place in which to observe the fruits of Protestant missions in a Catholic land. From the evangelical standpoint the greatest landmark of Rio is Dr. Hugh C. Tucker, secretary of the American Bible Society. Dr. Tucker arrived in Rio on September 7, 1888—and the Brazilians have been celebrating the event ever since, for it happens also to be their national holiday. For forty years Dr. Tucker has made himself useful in an astonishing variety of ways. The Brazilian Y. M. C. A., the Brazilian Sunday School Association, and the Committee on Inter-Church cooperation all had their birth in his office. Indirectly it was his work which led to the eradication of yellow fever from Rio and ultimately from Brazil. He has raised the money for a hospital, started a clinic for children, and enjoys nothing more than taking measures to conserve the health of boys and girls. He is said to meet every boat from the United States and has been the friend and guide of a multitude of travelers. It is worth the trip to Rio to see what sunshine can be brought into the world by one unassuming and happy missionary.

Because of the tolerant spirit of the people Protestantism has enjoyed greater prosperity in Brazil than anywhere else on the continent. In Rio there is an Evangelical hospital, a social settlement conducted by the Methodists, a Union Theological Seminary, a Methodist girls' school and a Baptist boys' school, and a host of churches. The Baptists, Methodists, Presbyterians, and Congregationalists have edifices which compare favorably with our American buildings. There are several large Sunday schools, at least two of which are noteworthy for the predominance of men.

Both the hope and the problem of missions is the transference of responsibility from the missionary to the nationals. Brazil has two denominational organizations that are entirely independent of mission control. The Congregational churches of Brazil represent an independent movement instigated by a Scotch doctor but never connected with any missionary organization. The Independent Presbyterian church is the outgrowth of missionary work, but is entirely Brazilian in its management. Both of these organizations give unmistakable signs of vitality and power. The evangelical faith has taken root in Brazil.

Most visitors to Rio go up to Sao Paulo to see the snake farm. Much more interesting than the exhibition of serpents, however, is Mackenzie College. This institution was founded by the Presbyterian mission but is now controlled by an independent board of trustees of which Dr. George Alexander of New York is the president. It is the largest Protestant educational institution in South America, with some fourteen hundred students. It has no endowment, and meets its expenses from its receipts—a truly remarkable financial achievement. It takes its students from the kindergarten through the engineering school, and has coeducation every step of the way. The profits from the lower grades cover the deficit incurred by the engineering school. Here many leaders of Brazilian life have been trained. The son of the president of the republic was in the class of 1927, and his fiancée in that of 1928. In many ways Mackenzie College is one of the most inspiring spots in South America.

Where can you find a more varied group of attractions than in Rio? Beautiful scenery, a fascinating people, the monuments of a romantic past, great social problems working themselves out, and a remarkable array of successful evangelical institutions. To visit Rio de Janeiro is well worth the expense and effort.

A Filing System for Departmental Superintendents

By MAUDE E. DAVIS*

A FILING system promotes efficiency. It is an incentive to the collecting of materials and a stimulus to their frequent use.

The collecting of materials cannot be done successfully in a hurry. It is an activity that may well extend throughout a lifetime. This does not mean, however, that occasionally the files will not be looked through with a view to discarding materials that are out of date or otherwise useless. Sources for materials are everywhere if we are awake to finding them. A magazine may give a poem of inspiration to mothers, a story for children, or a picture illustrating a desirable trait of character. A library book may give facts we should copy for a talk at some teachers' meeting. A calendar or poster may give a useful picture. Two copies of religious education periodicals make possible the more complete filing of their contents. Whether cut out or copied, materials should be taken when first seen, otherwise they may be forgotten. Pictures should be carefully cut out and mounted on harmonious shades of cardboard. Printed articles should have their rough edges trimmed, and articles copied should be typed or written neatly on durable paper.

For the filing cases we suggest separate boxes, such as are used for transfer work by business houses. These boxes are light in weight, cheap in price, the small sizes making them adapted to easy placement in any room. Brown leatherette cases may be secured from the Library Bureau, New York or Boston. The convenient size for our purpose, 10″ by 12½″ by 5″ sells for 75¢.

To make indexing simple and to provide for future additions to contents we advise a box or case for each different type of material. At least one case will be needed for each of the following subjects: curriculum, worship materials, stories, pictures, handwork, teachers' meetings.

A description of one case in detail will suggest the general plan used in the writer's system. In the case for stories, colored cardboard sheets indicate the two main divisions: "methods" and "materials." Following "methods" are uncolored manilla folders with tabs marked to indicate the subdivisions—magazine articles, conference notes, personal outlines. Following "materials" are folders with tabs marked to indicate stories arranged by themes: bravery, honesty, obedience, helpfulness, patriotism, Thanksgiving, Christmas, Easter, etc. If desired each folder may contain a list of unfiled stories with their sources. Through this list additional stories may be secured on short notice. The outside of the case should be marked to indicate contents.

For pictures a number of cases are necessary. Bible and mission lands will probably be contained in one box, with specific countries indicated by tabs on folders. Bible characters may be filed in one box under such headings as: patriarchs, prophets, women of the Bible, disciples. It is often desirable to devote an entire case to the numerous pictures of Christ. For the lower departments one case will be devoted to pictures arranged by themes: bravery, helpfulness, honesty, seasons, birds, butterflies, Christmas, Thanksgiving, Easter.

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*Wells River, Vermont

A By-Product of Near East Relief

Cooperation with Eastern Churches in a Program of Religious Education

By JOHN R. VORIS*

SOMETIMES an organization or a movement created to meet a grave emergency causes its adherents to rise above their ordinary methods and habits and to do something new in a large and daring way. Such a movement may be emancipating, breaking old moulds, establishing new channels, battering down time honored barriers, rushing like a freshet through to its outlet. That is the situation with respect to Near East Relief in a number of fields and particularly in the field of religious training in cooperation with the Eastern churches. Since this organization as a campaign movement comes to a close on June 30, 1929, it is fitting to note how it has made a spiritual or missionary contribution of a new order, touching health and vocational education, methods of industry, agriculture, and the teaching of religion in the lands in which it has been working overseas.

During this time when the children of the Sunday schools of America have been busy discovering the childhood of the Near East, the religious educators have been making the discovery of the "Churches of their Fathers," the ancient Eastern Orthodox bodies known as the Greek, Russian, Syrian and other national Orthodox Churches, and the Armenian, the Nestorian and the Coptic Churches. These Eastern churches are primitive churches whose roots go straight back to the earliest foundations of the Christian church. Indeed they have kept the faith in more ways than one: they have held to it theologically, clinging to the earliest known conceptions coming down by tradition from the New Testament church; they have tried to maintain the primitive customs and methods of worship; particularly have they been loyal to the Christian faith under such oppression as has never been known since the days of the early persecutions. While these Eastern church people were fleeing from their ancient homes, decimated by starvation, oppression and war, deserted by other nations, rendered countryless and homeless, they continued to praise their God. Their orphaned children have carried this religious instinct and habit of worship consistently into their new environment.

It has been the service that Near East Relief, led by the churches of America, has done for the children of these Christian lands, that has made us aware of their fathers' churches, and has caused us to see the strength of these churches as well as their weakness. At the same time it has helped these Eastern churches to see the American churches in a new light. This new understanding and cooperating relationship grew normally out of the program of religious education that Near East Relief found itself building for its wards. The organization early discovered that it had to train them in the field of character building as well as in the field of agriculture and industry; that it must provide them services of worship and with catechetical instruction.

Gradually, what was begun in a very haphazard and unstandardized manner became systematic, although we must remember that Near East Relief has been first and last a relief organization designed to take care of the physical well being of the children and that all other things in a sense have been secondary. Nevertheless, it has furnished services led by native priests or ministers and its teachers, native trained graduates of American colleges, or priests coached by the American orphanage leaders, have furnished catechetical instruction in their own faith. At the same time, the children have been provided with Bibles and with Bible discussion classes, with opportunities to form clubs and societies for service, a distinctly Western development. The most recent and most significant growth in this program has been the revision and translation of Bible study courses for primary, junior, intermediate, and senior classes.

Lessons of far reaching importance have been learned from this cooperation.

The *first* lesson is that the Eastern churches possess that which is too valuable to be lost. I am recalling two Sundays spent at the American orphanage center at Antilyas on the Mediterranean, some ten miles north of Beirut. On the first Sunday, at the regular time of worship, Father Drezian, the orphanage priest, gave a short Bible reading and interpretation quite practical and evangelical. My talk, an evangelistic sermon to boys, was translated by Dr. Partridge. We had Western hymns—the whole service was decidedly evangelical in the Western sense.

On the second Sunday, there was held the regular Armenian Mass, led by Father Drezian. The priest delivered a short sermon which was only an incident in the service of worship. I stood or knelt reverently at the rear of the room and watched the four hundred orphan boys enter into that beautiful liturgical service. As I watched those boys enter with a reverent enthusiasm into a spirit of praise and of worship, far greater than the evangelical service of the week before had aroused, I said to myself, "I am glad these boys have both forms of worship, but if they were to be divorced from one or the other, I would far rather that they retained their own native service of worship."

We have learned that these Eastern churches possess an evaluation of communion with God, of mysticism, together with a capacity to place God first, to adore Christ, to love the church, and to bring religion into all phases of everyday life, that we do not have in the West.

In the *second* place, we have learned that there are grave weaknesses in the Eastern churches, especially as they relate themselves to youth. The Eastern churches have not possessed the ability to make education and religion go hand in hand. While the higher prelates are scholarly, the great majority of the parish priests are not well educated. These churches have not emphasized the ethical, social, and

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The Junior Church

A Symposium

Why I Believe in the Junior Church

IT should be made clear in the beginning that in speaking of the Junior Church I am considering only that type in which the entire service is held separate from the regular church service. A Junior Church is a regular church service for children. It aims to train in Christian worship and service. It strives to develop in each child the feeling that it is truly a children's church, created for and managed by the children themselves. It assures active participation by each individual. It seeks to discover and enlarge the leadership qualities of the boys and girls, looking toward the time when they will be called upon to assume places of responsibility in the larger work of the church.

Among the reasons for the Junior Church are these:

First, *a habit of church going is formed* which is likely to remain through life. A child becomes accustomed to attending the Junior Church so that when the time comes to go into the regular service there is less likelihood of his remaining away.

Second, *it is adapted to the religious needs of children.* The program is *child-centered.* While it follows in form, as nearly as possible, the order of service of the particular denomination of which it is a part, each phase in the program is planned to appeal to the interests of the child and to meet certain vital needs.

Third, *there develops among the children a feeling that it is their own service.* By virtue of the type of organization and the opportunities afforded for participation there develops a loyalty which is of great worth in developing Christian character and in forming conduct.

Fourth, *training in service is provided.* Children learn by doing. Members of the Junior Church are given definite responsibilities with respect not only to the immediate work of the church, but also to the larger work outside.

THE PLAN OF ORGANIZATION

The Board of Control. This board corresponds to the official governing board of the church. Its duty is to select the themes and leaders for the services, and cooperate with the superintendent in promoting the work of the church.

The care with which the board is selected has important bearing upon the successful work of the church. If leaders can be chosen who catch the spirit of the project they, in turn, will pass their enthusiasm on to others. The number chosen must be governed by the number of children who might be expected to attend the church. It is a good plan to have an equal number of boys and girls.

Regular meetings should be held, probably once a month, to discuss the various phases of the work and to make suggestions for improvement. It is quite obvious that the superintendent must do a great deal of the planning but it must be done in such a manner as to give the members of the board actual responsibility for the management. The children are able to make many valuable contributions to the betterment of the program.

The Board of Deacons. Its functions are similar to those of the board of deacons in the Presbyterian Church, and those boards in the various denominations whose duty it is to look after the ushering, the distribution of hymn books, the offering, and the responsibility of lighting, heating, etc. This board should be composed of boys and should range in number from six to fifteen, according to the size of the church.

Meetings need not be held regularly as in the case of the other groups but they should be at certain stated intervals and the members made to feel that their work is just as important as that of the other board.

The Music is an important part of the service. A vested choir is a splendid feature. In addition to enriching the service it provides excellent training for the children and makes them more interested in the work of the church. The size of the choir depends, of course, upon the size of the church.

—Lawrence W. Johnson, *Director of Religious Education,* First Presbyterian Church, Evanston, Illinois.

Replacing the Junior Church

I WAS interested in reading Professor Powell's article in the April number of the *Journal.* I feel confident that he has expressed the opinion of many directors of religious education. I do not believe that the day for the Junior Church has come. It may later, I do not know. We have revised our so called Junior Church, and for the want of a better name called it the "Junior Assembly." To my surprise the children who had little interest in a Junior Church soon became deeply interested in the Assembly.

Briefly, I shall relate our procedure in the Assembly. The children attend the regular morning service in a body, occupying seats in the front of the auditorium. Early in the service the pastor, who has no other contact with the children, gives the children's sermon. At the close of this story the children march out during the singing of a hymn. They immediately march to the assembly room where the pianist is already playing quiet worshipful music. After all are seated the prelude swings into, "The Lord is in his holy temple." Then follows a service of worship such as the following:

INVOCATION AND LORD'S PRAYER
HYMN: selected by the junior leader
SCRIPTURE: by minister of religious education
PRAYERS: by juniors
HYMN
STORY: by one of the juniors
ACTIVITY PERIOD:
Dramatization
Project work
Sand table work, etc.
Each child is permitted to select his activity

We then go to work. Ten minutes or more before the hour closes we return to the assembly room to sing a hymn, show what we have done, dramatize our story, or just for prayer. The ushers, boys in the group, open the doors and the children march out.

Our Assembly is not ideal but it does one thing: it wins the child's heart to the great church of service and it recognizes the ability of the most backward child by encouraging him to have some part in the service.

—Alfred L. Murray, *Minister of Religious Education,* Calvary Baptist Church, Rochester, N. Y.

A Junior Church and a Church of Youth

FEW directors of religious education or pastors will admit that they have developed a finished or perfect system for their needs. For this reason we hesitate to advance our outline of work in our Junior Church and Church of Youth.

For several years a Junior Church has been conducted rather successfully in our church. At present the attendance runs well over two hundred. The Church is in charge of a splendid woman who knows the value of worship for juniors. The whole Church is well organized and the services well planned from the choir leader and her vested choir to the junior officers.

The junior high school group composes our Church of Youth. Here we have a trained choir director and a choir of girls. Under the direction of this consecrated young woman we have responses and anthems that would make our choir the envy of many churches. A full worship service is carried out from the processional to the benediction. The associate minister preaches to this group and considers it his special charge. Instead of the minister conducting the service we allow the president of the Church of Youth to preside.

Ideally, I believe in the "family pew" with father and mother and children in it together. But it is only an *ideal* in this day. Our Church of Youth is an experiment. We have made tests and find that it is wanted by a large number of folk of junior high school age. It seems far better to provide this impressional activity than that this group should go home after the church school session. Of course it is evident that here is an unusual opportunity for training in worship and appreciation for the church.

—Richard Kellogg, *Minister of Religious Education,* First M. E. Church, Lincoln, Nebraska.

A New Junior Church

THE Junior Church, though only six weeks old at time of writing, is already a live issue in Baptist Temple, and we consider it one of the greatest advances made in the educational program of the church. Every Sunday morning, at exactly the same hour of the adult church service, this junior congregation meets for its service of worship, inspiration, learning, and expression, in the junior assembly room. The membership ranges in age from eight to fourteen years; while we cannot join successfully the primary, junior, and intermediate pupils in most undertakings, in this project we hold to the interest of the juniors and allow others to attend and we all get along gloriously together.

By having this Junior Church we have taken the junior worship period from the school hour and made room for more work. Thus, in the junior *school* period we now have a ten-minute departmental assembly featuring departmental fellowship but not worship; twenty-five minutes for review and associated handwork; twenty-five minutes for the lesson; and ten for memory work. This school period ends with the closing of the other departments. The following is our order of service:

10:55 PRELUDE: by our junior pianist
DOXOLOGY
FELLOWSHIP FEATURES: by the minister of education
HYMN LEARNING: by our song leader (15 minutes)
SCRIPTURE RECITATION: by junior member(s) or leader.
MORNING LESSON: story or sermonette by minister of education (10 minutes)
PRAYER(S) AND DEVOTIONAL SONG
SPECIAL MUSIC: junior choir, soloist from adult choir, or instrumental music
BIBLE GAMES AND DRILL: by principal of junior department (15 minutes)
OFFERING
12:05 BENEDICTION

The morning lesson is short and cooperative in nature. Just now the minister of education is leading them in a series of studies like those of a church membership training class, on essential Christian knowledge and belief. Each service is led by the junior leader, who, with the eight members of the choir, the three ushers, the custodian, and the guard, holds office for one month. The attendance has consistently advanced. The program is so varied that it does not become tiresome to the boys and girls.

We have no question of the place and value of this organization in the work of our church; the fact that we now hold for this further service after the school period, many times the number who formerly stayed to the adult service, and thus have an extra hour of Christian education with them, has put this venture beyond the trial stage.

—Leon B. Shorey, *Minister of Education,* Baptist Temple, Charleston, W. Va.

Young People May Assist in Junior Church

THE suggestion of the editors of the *Journal* that a symposium on the Junior Church might prove of value, has led me to present briefly the two following experiences in that connection.

The *first* experience was with a church in a small New England town. The situation there was as follows:

The church had a building which permitted of a service taking place at the same hour as the regular morning worship without any disturbance or inconvenience. The church school enrollment was about 700, with an average attendance of 375-400.

The director of religious education called together four or five young people belonging to the senior high school department and laid before them his general idea of a Junior Church, asking their assistance both in working out a plan and also in taking charge of the church as it began to function. They enthusiastically agreed to cooperate in the project.

As the church school met after church, it was obvious that the extension of time permitting of junior worship must come before the regular hour for church school. The following plan was worked out to meet these conditions.

The juniors assembled in the auditorium of the church at the regular hour of worship, 10:30 A.M., and took seats reserved for them in the front of the auditorium. They participated in the opening worship for about fifteen minutes. By an adjustment of the order of service the "long" prayer did not occur until the children had left. This permitted the children to worship in the Scripture sentences, the invocation, one or two hymns, and the Scripture lesson. Sometimes the choir presented a special number

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The Fancied Conflict Between Vacation and Weekday Church Schools

By J. Quinter Miller*

THE EXPANDING educational program of the church is expressing itself in part through the vacation and weekday sessions of the church school. The distinctive values of each of these schools have not always been fully appreciated. In truth many churches, as well as many communities today, regard them as competitive agencies. In not a few instances the attitude that the one replaces the other has prevailed.

An inquiry into the factors contributing to this situation will reveal among others the following:

1. The newness and popularity of the weekday school movement. People who are inclined to think superficially regarding religious education have regarded weekday religious education as an immediate solution of all problems relative to a more comprehensive program of Christian nurture. They frequently have been primarily concerned with the additional quantity of religious education made possible by launching a weekday school that meets for nine months during the year.
2. The difference (in practice) in educational standards has led many people to feel that a vacation church school is of very questionable value in the religious educational process, when compared with the weekday church school. The fact that educational standards of the highest order should apply equally to both must prevail.
3. The economic load of the weekday school has been exhaustive of available funds for religious education. As a consequence, money for the operation of vacation church schools was not available.
4. The practice of regarding the vacation church school as a stepping-stone to the weekday church school has too largely prevailed.
5. The basic factor in the whole situation is the failure to grasp the distinctive values of each school. This cause lies at the heart of each of the factors suggested above.

The conflict is only a fancied conflict, and not a real one. The thesis of this article is: The values inherent in the vacation church school and the weekday church school are such as to make both indispensable for a complete education.

THE DISTINCTIVE VALUES OF THE VACATION CHURCH SCHOOL

The ultimate objective of the vacation church school is the same as that of all sessions of the church's school, namely, Christlikeness. The following values, however, are found to have a distinctive reference to the vacation school. The first is to be found in the *attitude of the learner*. In a typical vacation church school the spontaneous good fellowship between pupil and teacher is truly characteristic. This free, joyous spontaneity, coupled with the playtime spirit, is loaded with significance for character development. The teaching process becomes indigenous with the learning process. The learner brings with him to the vacation school the attitude which in many phases of education must be created by the school.

The second value lies in the *consecutive sessions of the school*. The long time interval between sessions of the church school is one of the difficulties in the learning process as applied to religious education. The laws of disuse and recency overpower the laws of use and frequency. The effect of repetition, made possible in a school having five consecutive sessions each week, coupled with the cumulative results of practicing Christian living in the favorable setting provided by the vacation time, is increasingly being recognized.

The third value lies in the *nature of the program* that may be constructed when three hours of school time are available. The vacation school program is an elastic and varied one. It includes: the study of worship materials, thereby making the elements of worship fit instruments through which a pupil's quest for God is achieved; formal and informal and spontaneous worship; the presentation of the lesson, including expressional activities, such as dramatization, etc., that are definitely related to the theme; and practical experience in Christian living, as provided through supervised play and handwork, in which the content of the activity is not necessarily related to the theme of the day or week but is definitely related to life. Through the normal activities of study, worship, work, and play the program of the vacation school is able to make meaningful the Christian way of life.

The fourth value is found in the *magnetic appeal* of the vacation school to all children, regardless of color, class, or creed. It thereby becomes one of the most significant attempts of the church to build the ideals of Christian brotherhood in the heart of every community, which in turn breaks down much of our unfounded sectarian prejudice. Because of its community-wide appeal, the vacation school is one of the most significant efforts to place the church at the center of community life.

The fifth value resides in the fact of the vacation school *serving* as a *laboratory for Christian leadership*. Its sessions come at a time when youth, through apprenticeship, may be trained in the processes of religious education. Increasingly recognized is the fact that leadership training, to be economical and effective, demands facilities for demonstration, observation, and practice. Through careful supervision and wise guidance, every church may utilize the vacation school as a laboratory for effective leadership training.

Its consecutive sessions, its longer periods, its playtime spirit, its joyous good fellowship, all make this opportunity for boys and girls to discover and practice the Christian way of life, unique in the program of the church. Further development along the lines of supervision and curriculum construction are basic needs. As the vacation school strives for more thorough educational procedure, while at the same time retaining all the free, joyous, spontaneous good fellowship that has characterized this movement from its inception, its distinctive values are increasingly being achieved.

THE DISTINCTIVE VALUES OF THE WEEKDAY CHURCH SCHOOL

The ultimate objective of the weekday church school is the same as that of all sessions of the church's school, namely, Christlikeness. The educational values that have a distinct reference to the weekday church school are best

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understood in connection with the total educational program for the child provided by the church and state. Thought of in this light, the program of the weekday church school completes or is complementary to the remainder of the educational program provided by the church and supplementary to the educational program provided by the state.

The first value that is distinctive is found in the fact that the weekday sessions *complete the church's school.* Increasingly it is being recognized that, regardless of the efficiency of the church schools as operated on Sunday and during the vacation period, more time is needed for religious education. This will call for a re-allocation of the educational time of the child. The weekday church school, with two sessions each week (ideally), closely integrated with the Sunday and vacation sessions, will make possible a minimum amount of time for an adequate religious educational emphasis in the plan for the complete education of every pupil. It may be stated as a general truth that moral peril increases in proportion to the increasing complexity of our civilization. Public morality must have its groundings in the sanctions of religion. The secularization of the curriculum of public education has progressed to the point where formal religious instruction, in many instances, is compelled to combat the seeds of irreligion and atheism. The weekday church school is one answer to this imperative demand.

The second value is found to exist in the degree in which the weekday church school is able to command a full-time, *professionally trained leadership.* A system of weekday church schools, in which there are centers meeting for one or two hours every day in the week (except Saturday and Sunday), provides a full teaching program, which in turn makes possible a salary that warrants our strongest leaders giving their lives to the teaching work of the church. Since the leadership problem is at the heart of all religious education, this session of the church school is peculiarly fitted to challenge the finest leadership. This enables the church to make a vigorous attack upon the significant problems of content and method. In fact, experience has shown that the weekday church schools in a given community become the leaven that reacts favorably in the guidance of the whole religious education enterprise. This full-time leadership will enable the church, by means of integration, to place religion at the heart of the educational program of any given pupil, no matter in what school his education is received.

The third value of this school resides in its work of *supplementing the public school with the religious emphasis.* It is becoming increasingly evident that the church must spiritually interpret and motivate the entire content of public education. Formal religious instruction is essential to the finest character development. Education devoid of this emphasis is fraught with grave dangers. The public schools of our land are not permitted (nor are they competent) to give such instruction. The American home is generally negligent in this regard. The responsibility of facing this situation should weigh heavily upon the conscience of every community. The weekday church school movement all over this continent has demonstrated its ability and peculiar fitness to render this service. Because of its full-time professional leadership; because of its sessions paralleling the sessions of the public school, the weekday church school is in a unique position to supplement public education with the moral, spiritual, and religious interpretations of life.

Concrete evidences of this need are present to the critical observer. Space permits the citation of only three examples:

1. Just before the Christmas recess of the High School of Religion, several boys came into the classroom, talking eagerly about the disaster of the sinking of the Submarine S4. One member of the group said, "You know, Miss ———, the sinking of the submarine and the trapping of those men is caused by the United States having a Peace Policy." Another pupil said, "I think so too. Our geography teacher at school told us this morning that America talks and practices peace more than any other nation and has the poorest equipped Army and Navy." Gradually the group reproduced what seemed a logical argument against limitation of armaments and against peace as an ideal, as the ideas had occurred to them from their morning's public school work.

Grasping the importance of the issue, the teacher abandoned her lesson plan that had been prepared, and after a brief worship service, presented for study a Christmas hymn, with the social ideal predominant: "O Child of Lowly Manger Birth." As the study progressed, this question was raised: "If Jesus came back to earth this year, would he come as a little child?" Several opinions were given, and finally the conclusion was reached that the world today needs his manhood, and God would recognize that need. Another asked: "If Jesus came to earth this year as a man, what would be the first thing he would do?"

Immediately came the response: "He would rescue those men on the submarine."

The teacher asked: "How do you think he would rescue those men?" One boy responded: "I think he would raise the submarine and then bring the men out alive." Another said: "No, I don't think he would bother about the submarine. He wouldn't care about anything but the men. The submarine could stay stuck in ten feet of mud, because after he came there wouldn't be any use for submarines any more."

After this last statement, to which there came general assent, the teacher led the discussion back to the thought of peace and good will. The last verse of the hymn was re-read with emphasis on its meaning as a prayer. The teacher then asked each pupil to write a prayer, including such thoughts as would give personal expression of need, or aspiration. The following is representative:

"Dear heavenly Father, we thank thee that Jesus came to earth as a little baby, and grew up as a boy, and did so many wonderful things as a man while he was on earth. Send thy power to free the men who are imprisoned on that submarine. Give us peace on earth, and friendship with all peoples of the world. Amen."

The specific content, unless supplemented by religious instruction, gives a false view of the

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J. C. Allen, from Ewing Galloway, N. Y.
"HAPPY NEW YEAR"

The Use of Dramatics in Religious Education

By Lydia Glover Deseo*

IT IS ONLY fair to introduce this subject by saying that using dramatics in religious education is still in the experimental stage. No one has yet discovered all its manifold possibilities or arrived at the entire truth regarding its use. There are almost as many points of view as there are workers in the field. There are those who say that perfection in dramatic finish is the primary aim in religious dramatics, to which all other aims are purely secondary. Others maintain that the subtle effect upon the participant of taking part in the play is of major importance. From the standpoint of material, many there are who affirm with no little vehemence that missions cannot be presented through dramatics because of the inevitable element of propaganda which destroys artistic beauty. One group declares that the Bible should not be dramatized. Still another attempts to dramatize everything from the slaying of Goliath to the feeding of the five thousand.

Scene from "The Honorable Guest"†

It is obvious that no one of these points of view embodies the whole truth. But it is equally obvious that something of good may be gleaned from each one. Combining the best from them all we arrive at this firm conviction, that the religious drama and the dramatic method may serve the church and youth in a significant way.

Aims

In the endeavor to keep its various possibilities in mind, we shall outline our aims in the use of dramatics as follows:

1. To build character and develop personality in our children and young people by means of the religious and ethical play and the dramatic method.

2. To portray truth through the development and presentation of a finished production.

Our first aim puts the emphasis upon the pupil. As one author expresses it in consideration of this aim "the pupil's the thing"; in consideration of the second aim, "the play's the thing." The second aim emphasizes the effect upon the audience. *Both* aims are important, perhaps equally so.

But some of us have specialized in the use of the educational dramatic method which considers the pupil of first importance. In choosing a play we ask, What is this play going to *do* to the inner life of our pupils? If it is merely a picture to please the eye of the audience, we will not use it. But *if* it so affects the individual who is participating as to leave him more Christ-like than he was before taking part, then it will serve our purpose. It naturally follows that if the individual impersonates another in a spirit of earnest sincerity the audience will catch that sincerity and be moved by it.

Under the first aim we speak of the "religious and ethical play" and "the dramatic method." This implies that there are two types of activity usable among our church-school groups. One is the prepared play, the one written by someone outside of the group. This is used by groups from intermediate age up, the story-play method being used primarily with the younger ages. The other is the dramatization built by the group, usually in connection with some course of study. While this practice with the older groups has not yet become widely followed, it is believed that there is very real value in occasional group creation.

Values to the Participant of the Use of Dramatics

1. *Dramatic participation enlarges the scope of experience.*

Almost everyone wants to get out of his little corner, to see the world, to have a broader outlook: in short to get out of his "rut." But travel is expensive and the most of us have neither the means of a round-the-world tourist or the daring of a Richard Halliburton. How then, shall we feel what others are feeling? How shall we see the world? How, within our limitations, shall we broaden our experience?

Vicarious experience may not always be as satisfying as the real thing, but it offers some very real values. Through dramatic expression the average experience of the average person may be greatly extended.

2. *It breaks down prejudice and broadens sympathies.*

The following incident occurred in the experience of a certain well-known teacher of religious dramatics. A church dramatic director, coming to a missionary conference and taking a course in missionary dramatics, was asked to room with an Indian delegate. The young American refused to live for ten days in such close proximity to one of another color.

In the first class discussion this director asked of the instructor, "Do you believe that a person with race prejudice can lead a group in presenting a missionary play?" The instructor replied that she felt sure the group would detect his attitude.

Knowing the facts in the case and realizing that she had a task to perform, the director cast him as an Indian in a strong modern missionary play to be presented at the end of the conference. After ten days of intensive work she

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†"The Honorable Guest," by Frances Cavanah (a play about Japan for Junior and Intermediate girls). The Friendship Press, 150 Fifth Ave., New York City.

noted such development in her student as to be sure of two things: that he would never again refuse to room with one of another nationality, and that he had received a sufficient insight into the life of other peoples as to be able to carry over into his own productions in the local church, a more sympathetic attitude. And this is but one of many cases which might be cited in which participation in a missionary drama has opened the eyes of the participants to the worthwhile qualities in others, and brought about better understanding of those of other nationalities.

3. *It releases energies and inhibitions.*

No doubt one cause of the delinquency of youth about which our newspapers are crowding their pages today is the failure on the part of someone—parents, church, or school—to provide wholesome entertainment and recreation, and to guide youth's impulses and energies into proper channels. If the church can provide an all-around program which will help to satisfy youth's physical and moral life as well as intellectual and spiritual needs, she will go a long way toward making juvenile crime and indiscretion impossible. Dramatic activity especially gives a welcome and necessary relief to pent up energies and emotions.

And it is a help also to the young person who for various reasons, has learned to inhibit. Youth loses his spontaneity as he approaches adulthood. It was once thought that the dramatic instinct died with the junior age. Consequently there was no use in providing activity, which involved the imagination, for the older groups. Now we know that the dramatic instinct lives on through old age, but in the case of most of us, due to lack of proper stimulus, it is lying almost dormant. This instinct needs awakening in the case of the inhibited, and then encouraged and nourished that it may help in the living of the larger life.

Selection of Material

The selection of the right type of material is difficult. We should be guided in our choice by the following standards. Is it dramatic? That is, does it deal with living characters, does it possess a well developed plot, suspense, action? If a biblical play, does it present the characters as real flesh and blood people, battling with problems similar to ours; does it meet any needs in our present-day life; would the use of it tend to uplift and inspire? If missionary, does it truly represent the thought and life of our friends in other countries? Does it leave us with a constructive impression of another people, or does it represent them as generally degenerate, dirty, shiftless, pagan? So much of our missionary material in the past has been of the latter type. And from the standpoint of religious education, does the material help to enlarge life, build ideals, and meet actual life situations? Even entertainment material can and should do this. Winifred Hawkridge's oft used "Florist Shop"[1] is a splendid example of an entertainment play which meets the above requirements.

A group of children living near a large park, had little or no regard for the Italian caretaker of the park, the "dago," as they called him. A wise teacher selected a little play entitled "The Unveiling,"[2] in which a similar group of junior boys and girls came to respect the Italian caretaker of *their* Central Park, when they found that he was of the same nationality as Christopher Columbus whose statue was about to be unveiled. The group of children who took part in the play came to have a new attitude of friendliness toward their Italian friend.

The Committee on Religious Drama

The dramatic club in the church is still very much an experiment. It has not yet made its case. Too often it becomes a cliquish organization among the young folk, for purely entertainment, commercial, and social purposes.

There are some of us who believe that the dramatic organization in the church should be something more than that. Perhaps a Committee on Religious Drama would come closer to doing what a dramatic group in the church should do.

Aims: Lack of any definite aim in such a group spells disaster. The aims may be stated thus:

1. To fit into the entire program of the church and serve all its organizations through the use of good dramatic material, missionary, biblical, recreational, etc.
2. To hold up the ideal of good drama and by careful and consecrated handling, to justify its use in the church program.
3. To use the drama and the dramatic method as a means to an end rather than as an end in itself.
4. To keep church drama as far as possible free of commercialism.

Organization: The Committee on Religious Drama should consist of a representative of each organization of the church; the church school, the young people's society, the missionary societies, and so forth.

The members of this committee will not necessarily take part in plays themselves, but their task will be to make a study of the religious drama, plan the year's program, and guide the various groups in their choice of material, and production.

In the case of a regular club organization, membership should not be limited to just those who have had experience. The club should act as a training and experimental center for all interested in participating in the dramatic program.

Planning the Year's Program: Care should be taken in planning the program, so that dramatics shall not be overdone. Two or three large productions a year for the whole church are sufficient. These may be the Christmas pageant, a good biblical play, perhaps during Holy Week, and a good missionary production. There may be occasional smaller productions to be used in the young people's service, ten or fifteen minute episodes during the evening service, and brief episodes for use in the worship services of the church school. Perhaps the young people's society will want to produce an entertainment play once or twice during the year for money making purposes.

A Course of Study: It would be well for the committee or club to make a study of various phases of the use of drama in order to have a firm foundation upon which to work. The following subjects may be covered. A reference is given in each case.

"The History of Religious Drama"—Overton, *Drama in Education,* New York, Century Co.

"The Educational Dramatic Method"—Anita B. Ferris, *Following the Dramatic Instinct,* New York, The Missionary Education Movement. Helen L. Willcox, *Bible Study Through Educational Dramatics,* New York, The Abingdon Press.

"Drama and Worship"—Boyd, *Worship in Drama,* Philadelphia, The Judson Press. Whiting, *Dramatic Services of Worship,* Boston, The Beacon Press.

"Pageantry"—Miller, *Church Pageantry,* New York, The Abingdon Press. Bates, *The Art of Producing Pageants,*

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[1] In collection *Plays of the Harvard Dramatic Club,* 1st Series. Selected and edited by George P. Baker. Brentano's, New York.
[2] Willcox, Helen L., Child Welfare Society, N. Y.

Efficiency Through United Rural Work

By KENNETH C. MACARTHUR*

TWO significant tendencies in American country life are toward the larger area and the trained specialist. They may be seen in the Farm Bureau, which has a whole county for its field and a staff of experts in agriculture in its various phases, in home economics, and in children's club work. In education, also, similar tendencies are at work. Three rural towns in Massachusetts customarily engaged one school superintendent, one supervisor of music, and one school nurse. The old independent individualism is giving place to a recognition of the increased efficiency resulting from the division of labor applied in an enlarged area.

Farmers' cooperatives in both buying and selling, and consolidated schools replacing the old district school, are further evidences of the present day trend in rural organization. Of course, the automobile, the telephone, and the rural mail carrier, to say nothing of the radio, have all helped toward this progressive socialization in the countryside.

The church is often accused of being an unduly conservative institution but it also shows the influence of these trends. Certain forces, particularly in the northeastern states, are working powerfully to do away with the waste and inefficiency of overchurching with its accompanying sectarian rivalries. The influence of getting together in other rural groups, the changed view of the Bible which makes denominational differences seem less important, the economic pressure, and the spiritual urge toward fellowship, have all helped to bring about various types of united local churches, such as the undenominational community church, the church secured by reciprocal exchange, as in Vermont, and the federated church, of which forty-nine are successfully functioning in Massachusetts.

THE next step is the larger parish which involves a ministry to an area, rather than to churches or groups of individuals. When completely organized it has three ordained clergyman whose responsibilities are suggested by their respective titles: the minister of worship, who has special care of preaching, pastoral calling, and evangelism; the minister of parish activities who leads in all social welfare undertakings; and the minister of education, who gives to the very needy rural Sunday schools supervision and help.

These men hold weekly staff conferences to correlate their activities and all do their share of the preaching. At intervals of six weeks or two months, the Parish Council, composed of the leading laymen and women, meets to plan the joint work of the larger parish. The Aroostook Parish in northern Maine is about 50 miles long and covers an area of some 350 square miles. Aloofness and jealousy between small villages are overcome. The people think in larger terms as is indicated by the names of some of the parishes, "Plateau Valley," "Sandhills United Parish," "Little Sioux Cooperative Parish," "West Florida Associated Parishes." People are apt to think that the larger parish is only another name for the old circuit system or for the linked pastorate. The difference is that instead of one man serving several churches and perhaps every week crossing the routes of two or three other ministers of different denominations, there is service by a staff of specialists with the complete, or sometimes only partial elimination of denominational competition.

Another advantage is seen in the improved support of the ministers. In one of the New England larger parishes, one man receives $2500.00 and the other two $1800.00 each with parsonage for each man. The broader ministry elicits a larger support. A Jew gave $37.00 to the Oxford Parish, then $27.00 more the same day, and shortly after $84.00 for expense of transporting children to Sunday and vacation schools. Not satisfied with this generous help, he offered $250.00 more, if Rev. Hilda Ives could secure a like amount. Mrs. Ives, a widow with four children of her own beside an adopted daughter, has done much to promote larger parishes in Maine. She has secured hospital care for frightfully neglected cases, dental attention for children who had never had it, and has aided in the marketing of farm products. As a result of all this, the contributions of one small church increased 300%, from $3.00 a Sunday to $9.00.

Dr. Malcolm T. Dana of the Congregational Home Mission Board and Dr. Mark A. Dawber of the Methodist Board are actively promoting this type of work. The Massachusetts Federation of Churches hopes to get at least one parish of this type under way in 1928. The writer has recently had the privilege of studying the work and, in spite of a thirty-mile sleigh ride, with the temperature eighteen degrees below zero, greatly enjoyed the fellowship with the keen devoted Christian workers who are using this means to extend the commonwealth of Christ in the country.

FROM the standpoint of religious education, the need of these trained workers is acute. One-fourth of the rural churches have no Sunday schools at all and many of the others are exceedingly weak. Four million rural children are growing up without any religious training whatever.

The Oxford County (Maine) United Parish offers a good example of what can be done to meet these conditions. It includes the Waterford Federated Church (Congregational, Methodist, Universalist), the North Waterford, East Stoneham, and Albany Congregational Churches and the North Lovell Community Church. All the religious education work is under the able leadership of Rev. B. F. Wentworth, a Methodist and graduate of Boston University School of Religious Education. He employs motor and horse transportation to bring children in from the outlying districts.

In one of his schools he has a two-hour program on a weekday, much like a vacation school but operated

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throughout the year. He says the play hour is especially helpful to the socially undeveloped children. Through the winter the attendance has been very good. In the work period, the boys have made equipment for the Sunday schools—blackboards and screens. Mr. Wentworth says, "These boys and girls were without club privileges. We used the Farm Bureau 4H Clubs in the school work, working the pledge in with the lesson materials. The girls sew during the work hour (sewing club). The boys have a garden club. This program gives a four fold challenge to the boys and girls. The whole village has responded in enthusiasm for the work.

"Besides these schools we have three regular village Sunday schools, of 150 each. The program has been improved with gratifying results in attendance and interest. Worship programs have been introduced. The Abingdon textbooks are used in junior and intermediate years.

"The teachers have had a five night school each year, to which they have responded very well."

The writer has stressed the 4H work at Sterling, Massachusetts, and agrees with Mr. Wentworth as to its value. It is primarily a rural movement, it idealizes work, it takes young people from the junior age to maturity, it "leaves room for that educational law of the united appeal—the church at the head and all life for a program," it has financial backing from the government and trained county club leaders.

The ministers of the Oxford Parish have organized a fire department and carry on varied activities, including motion pictures, mothers' conferences, world service club, winter sports carnival, plays, a community association, church nights, a boys' and girls' 4H conference in the community house, etc. At a recent meeting of the Parish Council, the following topics were discussed: "Finances in the local church," "Winning people to a Christian life," "The best method of presenting a Sunday school lesson in junior-intermediate classes."

From a personal standpoint religious educators should be interested in the larger parish for it is opening an increasingly large number of positions to graduates of Schools of Religious Education and from the broader point of view, it is of interest as a new way of meeting a tremendous problem. It is already working successfully in the West, the South, and the Northeast. It has won the endorsement of the leading authorities in the field of rural religion.

A Consolidated Church

By William E. Beckett*

A LITTLE more than a year ago three of the six churches of the parish at Alto, Michigan, decided to unite; and the first Sunday in October 1927, the three congregations met together for the first time. A new Sunday school organization had already been effected. A full corps of officers, teachers, and associate teachers, selected from the old churches, were ready to assemble the groups. The church at Alto had been selected for the services, and as it was not well appointed to accommodate a modern school, a small house across the road was rented for church school purposes. By assembling the furniture and equipment from the three old schools nearly everything needed was supplied, including piano, blackboards, tables, chairs for children, etc. The floors were carpeted, the windows curtained, and it was given an inviting appearance. In this house are housed about seventy-five children each Sunday, in four separate rooms—the older groups use the church. The teachers are experienced, well trained for their work, and eager for more training. Several of them received credits for work done in a training class conducted by the secretary of the Kent County Association in our church last winter. The average attendance at the consolidated school is thirty per cent above the total average of the schools operating separately.

What is going to be done about the children who are now attending the Sunday schools, but whose parents do not attend either church or Sunday school? was the question presenting the most serious objection to the consolidation. For with some of them the distance would be too far to walk to a consolidated school. It may be said that it would be possible to provide transportation for them. But the determining answer is, that while the consideration is a laudable one, yet it is a minor one. The major challenge to the Christian forces of rural life now is the creation of religious units large enough to permit institutional efficiency. And that institution must be organized around the church family idea. That is to say, organized and equipped to challenge, interest, and serve the whole family group, from infant to grandfather, in such a manner that they can all come at the same time, stay for the same length of time, and be profitably occupied during the entire stay. Why this has not been true calls for a variety of explanations. But trying to meet our own situation it was found that there was a substantial number of parents who had small children to whom the average church service has little to offer, and who often come to regard the enforced quiet as a trying ordeal. We sought to meet this situation by providing a suitable program for children under nine years of age. It is called the Mayflower Club and meets in the church house at the morning worship hour. For program, standard daily vacation church school material is now being used. There are from twenty-five to thirty children present each Sunday. At the present time two age groupings seem to be satisfactory.

Securing leaders for the work presents a challenging difficulty. It is a great deal to ask of any one, for it deprives the leaders of the opportunity for morning worship. It is too much to ask of the regular Sunday school teacher so it calls for additional teaching force. Our plan is to have teachers work in this department for three months and then be relieved. It has not worked quite that way, for one director continued five months. The quarterly term has its advantages. It is not so much of a levy upon the

*Alto, Michigan.

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We Parents Must Keep Together

By Ira A. Morton*

WHAT amounts to a conspiracy against us and our homes exists in most American communities. The agencies in this conspiracy do not know that their influence is cause for alarm to us. Some of them mean well, and would feel hurt by our apparent lack of appreciation of what they are doing for us. Others are indifferent, and would tell us that what they are and do is none of our business.

Community Versus Home and Family

Nevertheless, something has happened in American society within the past thirty years that puts in jeopardy our parental and home influence. That something is the modern community. It has brought with it many influences peculiar to itself. Some of them directly concern parents, and must be adjudged good or bad according as they work for or against good character in our children and youth. Little by little we have given over to the community the obligation—or the license—to make of our children what it will. In some cases, community agencies have made more out of children and youth than their homes could have done when left to themselves. But is the total effect of the community's forces always wholesome? Are our homes and families more, or *less* efficient in respect to child nurture and character making because of the influence of community school, social service, library, movie, play ground? Do these agencies stimulate us to a fuller discharge of our responsibility, or do they carry too much of the load and thus tend to dull our sense of responsibility?

The outcome of community influence for our children and youth will depend much upon the attitude we parents take. If we act as though the community with its various agencies were a substitute for home and family, we need not be surprised if community influence sometimes defeats our own hopes and expectations for our children. We must ever be mindful of the fact that the community's purpose and influence are derived from individual and family character, and that we must, therefore, be *active in shaping its influence* upon our children and youth if we would be able to trust it. Moreover, we must be prepared to counteract in our homes such community influences as hinder the progress of our youth in character making. For example, the time schedule of a community may be suited to the welfare of adults, but may be vicious in certain respects for the young. Now if the whole community were made up of adults who have no children, an adult time schedule would be sufficient. But, given a community with a normal proportion of children, the parents of those children will likely have to assert themselves to get a time schedule suited to the welfare of children and youth, and will have to see to it that children and youth observe the children's and youth's schedules. I am suggesting that we parents in cooperation see to it that the community help rather than hinder us in the major task of determining the character of the rising generation. The attitude of mere complaint against evil community influence will not be sufficient. Our attitude must be constructive. We must formulate the ideals concerning the nurture of the young. We must determine the customs that fashion youth.

Youth's Power Over Youth

Community life brings youth together for education and play in fairly large groups. Where the community is large enough, these work and play groups are made up of individuals of about the same age chronologically, physically, mentally, socially. In some respects, this is an advantage that none of us would care to disturb.

But this presents a problem that must be faced in every community: How is a single youth to preserve his individuality within the group? In every group of youth a few of them are the leaders of the rest. These leaders' ideals and actions dominate the group. Now, if we could be sure of high ideals and good judgment in these leading, dominating personalities, society would be so much ahead in their leadership. But strength of personality and leadership power may be accompanied by low ideals and bad moral judgment. Danger lies ahead for groups of youth whose dominating personalities are morally unreliable. This danger can be thwarted only by moral supports from outside the youth group. We can scarcely expect a single youth to face his group with an ideal and a proposal for action which he suspects may not readily be entertained by them unless he has sound sanction for it beyond the group and himself.

Family and Parental Support

From whence is this sanction to come that shall make possible the growth of individuality along with the group experience? Here is where we parents are very much needed. Just at the time of life—sixteen to twenty—when youth would seem to be at the point of self-sufficiency because of their physical and mental vigor, judgment seems to fall behind and still give way to impulse or what we call thoughtless action. The seventeen-year-old is likely to be more of a man in body and years than in judgment. In the latter, he may be little more than a child. Judgment, born out of years of experience, that ability to see ahead and weigh probable consequences, is the thing parents must stand ready to supply. If we do not do this, youthful impulse is as likely to result in moral disaster as in moral excellence.

It is not always easy for parents to get their moral judgment accepted by a youth in the presence of his social problems. In a great many instances these judgments suggest restraint or self-control on the part of the youth. He faces a struggle if he attempts to pit any diverse judgment against the impulses of his crowd. Any doubts he may have about the soundness of parental judgment will increase the likelihood of his rejection of it. And if *his* parents' judgment seems to stand alone in the community while *other* parents

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are indifferent or contrary in judgment, his doubts are increased and rejection of his parents' judgment is all the more likely.

What, then, can a single pair of parents do in the matter of determining the moral character of their children in a community? Their chances are poor if they stand alone, without cooperation of other parents. The greater the proportion of parents of the community that actively supports the judgment of any one youth's parents, the more readily can this youth rely upon it at times when he must borrow judgment that he himself lacks.

Parent Cooperation Essential

Therefore, in every community where there are any considerable number of children and youth, there is great reason for some practical form of cooperation among parents. How can this be done? Here are a few essentials as I see them. The first essential is *a genuine parental interest in high character.* Probably this, of all the essentials to cooperation, is most easy to insure. For those parents who may not already have the conscious hope for goodness in their children can, with comparatively little effort, be aroused to it. Be that as it may, any scheme of cooperation for high character in youth must count on parents wanting it so much that the desire itself becomes an effective stimulus to cooperative action toward it. And successful cooperation must start with parents who see the need of it and come to completion through their influence upon all other parents of the community.

A second essential is *common understanding of conditions and problems.* All parents must constantly be informed of those factors and agencies that are at work in the youth's world to make him good or bad. They must be intelligent upon the variety of youth temperament, tendencies, and capacities. They must understand the process of character making, and what attitudes and actions of parents are likely to help and what are likely to hinder the process.

The promotion of this common intelligence calls for *some association of parents organized for their mutual help.* This seems to me to be a third essential to the entire cooperative scheme. The parent-teacher association of the public school system is suggestive of a plan. Where these associations exist, they might themselves be made the common agency for this cooperative effort toward character determination. Where they do not exist, or cannot well be utilized for this purpose, some other type of parent cooperation should be set up.

Recently the first steps were taken in a cooperative scheme among parents of a well-defined neighborhood in the city of Denver. A simple organization of president and one or two committees directs the affairs of what may be called a parents' council. The council came into being through the efforts of a church school teacher to get the problems of senior department youth shared by their parents. Its regular meetings will give opportunity for the church school administration and parents to come to mutual understanding and to enter into cooperation upon the business of religious education and character building. Parents whose problems with their own youth are aggravated by the conduct of other youth will here have opportunity to get their problems shared by all the families of the community.

It is expected that this council will ultimately include all parents of the neighborhood. In that case, it will be obliged to do some of its work by sections, dealing with character of children in one section and with that of teen-age youth in another. This council should promote intelligence among parents regarding character making in children and youth; agreement among them upon standards of life and conduct most desirable among youth; and united action for wholesome community environment and against the unwholesome.

These suggestions are, of course, not the only ways in which cooperative advantage can be had. Each community should rely upon its own intelligence for ways best adapted to its own problems. The emphasis I wish to make is upon the necessity and the principle of cooperation for character. United and active under an intelligent plan, we win; divided and indifferent, we lose.

Does This Give You an Idea?

MR. PHILIP C. LANDERS, Director of Religious Education of Trinity Methodist Episcopal Church, Springfield, Massachusetts, has worked out a unique plan for making Sunday school teaching of greater mutual interest to a husband and wife in cases where both are teaching. His plan provides that in certain grades of the junior and intermediate departments the husband be assigned to the boys' class and the wife to the girls' class. The plan has at least the following advantages: *first,* it enables husband and wife to cooperate in the development of their class work Sunday by Sunday, getting the benefit of each other's experience and sharing much of the work which needs to be done in preparation; *second,* it facilitates cooperation between boys' and girls' classes in these grades in social, recreational, and service projects; *third,* it leads to a mutual interest and prevents the tragedy of a husband or wife being out of sympathy with the amount of time which the other devotes to his work in the Sunday School.

Or This?

IN these days when we make so much of centering religious education in life there is a good deal to be said for elective courses. If pupils are permitted to select from a variety of electives they are likely to express a major life interest in the selection which they make.

A young people's department at the beginning of the year listed a series of electives on mimeographed sheets and permitted the pupils to check those which they would like to pursue, with the understanding that no class would be formed for less than five pupils. It is interesting to note that on this basis the subjects which were chosen were those which have a close relationship to life, and the content-centered subjects were left untouched. On the basis of the selections made in this particular department, classes were organized around the following problems: "What Does Christ Expect of Young People Today?"; "What Does It Mean to Be a Christian?"; "Who Is My Neighbor?"; "What Light Do the Teachings of Jesus Throw on the Life Problems of Young People?" It is a safe assumption that at the end of the year there will have been more real learning going forward in this department than if a group of required courses had been forced on these young people.

Suggestions for Building Worship Programs

BEGINNERS' DEPARTMENT PROGRAMS FOR FEBRUARY

By Dorothy D. Kurzenknabe*

OBJECTIVES:

To develop an appreciation of the everyday heroes.

To create a stronger desire to be helpful in his everyday experiences.

To interpret the teachings of Jesus through the child's opportunities to share and to serve.

To understand better the care and loving kindness of the Heavenly Father for the child, by providing actual experiences for care and kindness.

The previous month's consideration of the life and teachings of Jesus makes it easy for the child to apply these teachings in his own life. He begins to feel that he may be helpful, kind, and loving, just as Jesus was in his own community.

Valentine's Day and the recognition of the child's heroes come during this month, and provide a concrete and practical experience in sharing.

We, as teachers of little children in Christian churches, have the rare privilege of promoting "Peace on Earth" at this particular season. The protection and care which the firemen, policemen, and life-savers give us can be emphasized in preference to the martial protection of soldiers and sailors. This does not mean ignoring nor discrediting the great service rendered by them, but rather stresses the phase which best illustrates and develops the spirit of good will.

First Sunday

Quiet Music: "He Shall Feed His Flock"—from *The Messiah*, by Handel.

Recall the words, "He Shall Feed His Flock," and ask what other things Jesus did while on earth that were helpful and kind.

Follow this by the question, "What can we do that is helpful?"

The children will probably suggest care of younger children and pets, feeding birds, or being helpful at home and school.

From this the teacher may develop the activity—perhaps singing the second verse of "Little Chickens," in *Songs for the Little Child*, by Clara Belle Baker.

The words of the song "When My Father Goes Away" from *Songs for the Little Child*, Baker, could be read at this time.

When the offering is taken the children may be reminded that they are helping by giving their money to someone or some place where help is needed.

STORY: A realistic one concerning a child's helpfulness at school or home to some one physically handicapped.

"Jesus and the Blind Man"

"Jesus Healing the Sick"

"The Good Samaritan"—from *Tell Me a True Story*, by Mary Stewart.

"Take Good Care of Mother" or "The New Home," from *The Beginners' Book in Religion*, by E. D. Baker.

PRAYER: The prayer may either be one developed in the group, such as "Thank You Heavenly Father for everyone who helps us" or "Dear Heavenly Father, Please make us strong and brave so that we can help too," or else a prayer by the teacher "Dear Heavenly Father, please help these children to be like Jesus who went about doing good"—

Correlated verses would be:

"He careth for me"

"Love one another"

"He giveth drink to every beast of the field"

"Jesus of Nazareth who went about doing good"

Second Sunday: Valentine Day Celebration

Quiet Music: "Valentine Day," *140 Folk Songs*, Surette

The teacher will probably sing this to the children, then discuss it. The subject of Valentine Day is familiar to most children, but it takes such questions as: Why do we have Valentine Day? and What do we do on Valentine Day? to lead the children into the deeper significance of a day on which we give to others, and do things to make people glad.

You may want to recall things which Jesus did and other days on which we share with those we love. This attributes to Valentine Day a significant purpose which the children may never have felt before.

The children may learn the second half of the song "Valentines," *Songs for the Little Child*, Baker, and have some rhythmic activity, using the same music.

The *offering* may be used to buy valentines for some orphanage, or children's ward in a hospital, or another department of the church school.

From the conversation and offering experience should come a desire to make valentines for friends, parents, or teachers.

The wise teacher will have plenty of red paper on hand, also magazines from which to cut small pictures for decoration.

A large mailing envelope or box should be available if the children decide to send their valentines to another place—perhaps the mission supported by the church.

The *story* of St. Valentine may be told as simply as this:

Once upon a time a very long time ago a man lived in a small town. All the people in the town loved him because he was kind. Every year on his birthday this man would send messages of love and cheer to some of the people, sometimes to those who were ill, sometimes to the very old people, and sometimes to the little children.

When the man grew very old, and no longer lived in the town, the people began talking about him, and wondering what they could do to show how much they loved him. They decided that every year on his birthday they would all send valentines to those they loved, because they were sure this would make him happy if he could know about it.

That is why, even now, we send valentines, because that is the day which people believe was St. Valentine's birthday.

The atmosphere for a prayer expression may be created by the teacher asking "How could we let the Heavenly Father know we are glad for Valentine Day?" or "What could we say to the Heavenly Father for the happiness we have on Valentine Day?" When suggestions have been made the teacher may ask that each child help to say "Thank you dear Heavenly Father for Valentine Day," or merely the verse, "Love one another," used in prayer.

Just before the children leave, the teacher may give them a simple valentine, perhaps a red heart on which is the verse "Love one another."

Third Sunday: Recognition of Heroes

Pictures should be available of firemen, policemen, life savers, soldiers or any of the child's heroes.

Quiet Music: "We Thank Thee Heavenly Father," *Songs for the Little Child*, Baker.

Teacher may create atmosphere for conversation and worship by saying, "The words of the music to which you have been listening tell us who it is who cares for us—will you let me sing it?"

After they have sung it and thought about it, the teacher may ask, "Who helps the Heavenly Father to care for us?" The conversation may then be directed to a discussion of the heroes, how they help, and how we could be like them.

The *rhythmic activity* should grow out of this talk, playing policemen, firemen, or marching.

During the *discussion* and *story* the child will develop a consciousness that none of these heroes could help us if it were not for the care of the Heavenly Father who gives them strong bodies and kind hearts. They will feel that these heroes, just as Jesus, are the friends of little children, who are helping Jesus to care for us.

The teacher may ask, "How could we say, 'thank you,' to these people?"—which will suggest a letter, dictated by them, to be sent to some special man they know, or maybe being kind and friendly to the policemen they see.

This entire subject provides endless opportunity for the teacher. It may be a lesson in good citizenship, or the correction of a negative attitude set up at home regarding the policemen as a dispenser of severe punishments, or a lesson in good foods that make the strong bodies that these men must have.

The *handwork* develops logically into the making of policemen's stars, firemen's hats, or life-saving boats.

After the handwork period the children may be called together in an informal group about the teacher and after looking at the things that have been made the teacher may very quietly ask them to repeat a prayer with her or else sing again, in prayer form, "We Thank Thee Loving Father," *Songs for the Little Child*, Baker.

Fourth Sunday

Theme of previous Sunday continued.

Quiet Music: Same as previous Sunday, the music will recall the song which the children can then sing.

If a new song is wanted, the teacher can sing, "Thanks to Our Father," *Songs for the Little Child*, Baker.

The words of the songs, "The Engine," "The Fireman," "The Postman," "The Carpenter," "The Soldiers Come," in *Songs for the Little Child*, Baker, may be read to the children.

The teacher should question the children carefully to be sure the positive attitudes are established concerning these heroes, and to know they signify the qualities of helpfulness, service, and loving kindness which are so desirable for the small child to recognize.

This would be an excellent time, while serious consideration is being given to the thought of protection and care to say a simple "Thank You" to the Heavenly Father for the care he gives all things.

*Director of Senior Kindergarten, First Methodist Church, Evanston, Illinois.

The *rhythm* period should be similar to that of the previous week, but could easily be better organized, more intelligent activity.

The *story*, "Putting out the Fire," *The Beginner's Book in Religion*, E. D. Baker, can be used, or the children may be able to tell of an experience in which one of the heroes was really a hero.

The final *prayer* might embody all of the heroes, as named by the children. It might be, "Dear Heavenly Father, make us helpful like the firemen, the sailors, the soldiers, and the policemen. Amen."

PRIMARY DEPARTMENT PROGRAMS FOR FEBRUARY

*By Mildred O. Moody**

To the Leader

Yours is the opportunity no other has, except parents, for the moulding of the character of the boys and girls who come to you for religious nurture. You are indeed the sculptor. You remember the poem, "The Sculptor":

I took a piece of plastic clay
And idly fashioned it one day
And as my fingers pressed it, still
It moved and yielded to my will.

I came again, when days were passed
That bit of clay was hard at last,
The form I gave it, still it bore,
And I could change that form no more.

Then I took a piece of living clay
And gently formed it, day by day
And moulded with my power and art
A young child's soft and yielding heart.

I came again when years were gone,
It was a man I looked upon.
He still that early impress bore,
And I could change it, nevermore.

It is hoped that from the instrument suggested for your use in the January number, you have discovered the needs of your group which you will make the basis of your work for this month of February. We have chosen objectives for the next four weeks which are based on needs growing out of typical problems this age group faces. You may need to use these. They are:

1. Helps put all the toys away (not merely his own).
2. Puts the blame on the other child.
3. Quarrels and wrangles.

Read "Problems of Fighting"—American Home Series pamphlet before attempting to build your services.

What the February Services May Contribute to the Child's Religious Growth

With the general theme, learning to work together happily, and with the specific objective to help boys and girls to cease quarreling, take their share of the blame for any happening and help the other one, the February services should help the child:

1. To assist those of his playmates who need assisting.
2. To do just a little bit more than his share.
3. To stop quarreling and wrangling over who should do the tasks.
4. To take whatever blame is coming for what has gone wrong.
5. To understand that only so can the "Peace on Earth, Goodwill to Men" come.

For the Pupil to Discover

Probably the basis of world peace rests in the training of boys and girls to stop quarreling, to see the other child's point of view, and to be willing to have their disputes settled without force even though both have to give up something. If this obtains in the life of the individual and so in the life of the nation and the world the pupils must discover:

1. The hideous consequences of quarrels.
2. The happier results of working the problems out another way.
3. How to keep from quarreling (the causes).
4. The kind of boys and girls people like best.
5. Ways and means by which we can become that kind of people.

Activities

We learn by doing. The entire program must be itself full of the pupil's activity and needs to inspire to further activity in which the objectives are lived out. It is only by actually experiencing the hideous consequences of a quarrel; the happy results from avoiding a wrangle, that children really learn that settling things by quarreling is not the happiest way. So let us plan activities in which they can learn these facts positively.

Making Home-Helpers Notebooks or *Helps at Home Charts.* The first is described in the January services and will simply be continued during these weeks. The second is described in the second part of Course II of the *Revised Graded Lessons.*

Notes to Mother and Father. Write or print notes to father and mother giving expression to what they have learned about quarreling and what they are going to try to do during the coming week. It can take the trend of "making our home happy by not quarreling." The prayer formed in the department asking for help in this great big task can be added to the note.

Paying Back. Perhaps the kindergarten department or one of the other groups has done a very lovely thing for you. Plan a way in which you can pay them back for what they have done. Perhaps the minister or the church has done a lovely thing for you, like getting your new tables. Plan a way to "pay them back."

A Play Time Party. Have the group plan a party where all kinds of games will be played: where opportunities are given to play happily together. After the play time have a short program and during that time discuss with the group why it was a lovely party—(free from disputes or quarrels).

Materials Which May Be Used

Songs:
- "Lord of the Sunlight" (first verse) No. 35. *Songs for Little People,* Danielson and Conant.
- "Thank You Father," No. 16, *A First Book in Hymns and Worship.*
- "A Child's Day" (second verse) *Beginners in God's World,* Shields.
- "Useful in the Family," Appendix B, page XXI, Course 2, Part 2, *Revised Graded Lessons.*
- "Friends," Pupil Folder No. 21, Course 2.
- "I'll Try to Mind," Appendix B, page XX, Course 2, Part 2, *Revised Graded Lessons.*

Stories:
- "The White Dove," *More Mother Stories,* Maude Lindsay.
- "Isaac and the Wells," Course 2, Part 2, page 213, *Revised Graded Lessons.*
- "The Pink Pitcher," *Picture Story Paper,* or *Elementary Magazine.*
- "Getting Even," Emergency Stories, page 263, Course I, Part 2, *Revised Graded Lessons.*
- "First Choice," Emergency Stories, page 273, Course I, Part 2, *Revised Graded Lessons.*
- "The Sliding Place," Emergency Stories, page 265, Course I, Part 2, *Revised Graded Lessons.*
- "The New Game," Appendix C, page XXII, Course 2, Part 2, *Revised Graded Lessons.*
- "How Two Indian Boys Settled a Quarrel," *Stories the Iroquois Tell Their Children,* Powers.

Pictures:
- "Christ in the Home of the Lowly," L'Hermitte.
- "Helping Hands," Jessie Wilcox Smith.
- "Home Keeping Hearts Are Happiest," Primary Picture Set, Course 2, Part 2.
- "Making the Doll House Beautiful," Primary Picture Set, Course 2, Part 2.
- "Isaac and the Wells," Primary Picture Set, Course 2, Part 2.

Calls to Worship:

Sung: "Thank You, Father" (First verse) No. 16, *A First Book in Hymns and Worship,* Thomas.

Prayed: "For the Day," see January services.

Spoken: "Be ye kind one to another, tenderhearted."

"Let all bitterness and wrath and anger . . . be put away from you." Eph. 4:31, 32.

Sung: "For the Beauty of the Earth" (First verse) No. 20, *A First Book in Hymns and Worship,* Thomas.

Spoken: "Glory to God in the Highest
And on earth—peace and good will among men." Luke 2:14.

Instrumental Melody:
- "L'Angelus," Gounod, *Worship Songs for Sunday School and Home,* Adams.
- "Reverence," *Song and Play for Children.*
- "Serenade," Shubert.

"A Wordless Prayer, *Worship Songs for Sunday School and Home,* Adams.

Suggested Service

(Preceded by a Period of Preparation)

General Theme: Learning to Work and Play Together Happily.

Aim: To help the children grow religiously by:

1. Coming to appreciate a peaceful atmosphere—free from strife.
2. Discovering what causes quarrels and learning how to avoid those causes.
3. Helping to maintain the peaceful atmosphere at home, at school, on the playground.
4. Realizing that we are co-workers with God when we try to keep from quarreling and keep peace.

For the Pupil to Discover:

1. What causes quarrels?
2. How can I keep from quarreling?
3. Why should I keep from quarreling?
4. In what ways can I help God bring peace to my home, our playground?

*Director of Elementary Work, Board of Education of the Methodist Episcopal Church.

Service of Worship

QUIET MELODY: Melody of No. 1, *Songs for Little People*, Danielson and Conant, or "Reverence," *Song and Play for Children*, Danielson and Conant.

CALL TO WORSHIP: (Christmas picture on the easel)

Superintendent:
"Glory to God in the Highest
And on earth, peace, good will among men." Luke 2:14.

Children: "Be ye kind one to another, tenderhearted." Ephesians 4:32.

DEPARTMENT HYMN: "Lord of the Sunlight" (first verse) No. 35, *Songs for Little People*, Danielson and Conant.

CONVERSATIONAL PERIOD: Taking the words—
"How best to love thee
How best to serve thee,"
lead the group to think about the project for which they are bringing their offering. Helping is our motto. We are bringing our offering to help ————.

OFFERING: Pianist plays "Offerings," No. 34, *First Book in Hymns and Worship*, Thomas. Sing "Offering," page 143.

Prayer, "Oh! Giver of all Gifts," Last verse of "Giving Thanks," *A First Book in Hymns and Worship*, Thomas, page 21.

CONVERSATIONAL PERIOD: Taking the words again—
"How best to love thee
How best to serve thee,"
lead the group to think about the kind of boys and girls they like to play with best. Lead to the conclusion —

a. Those who are pleasant.
b. Those who do not insist on having their own way always.
c. Those who do not upset plans by quarreling.

PUPIL'S STORY: "The New Game," Appendix C, page XXII, Course 2, Part 2, *Revised Graded Lessons.* (Told by a pupil)

PUPIL'S PRAYER: Help the group build a prayer expressing their desire to let others have their turn. Such a prayer as—"Dear Heavenly Father, we like best to play with boys and girls who do not insist on having their own way. Help us to remember to let others be 'it' so all can have a happy time."

DEPARTMENT SONG: "Friends," Pupil's Folder No. 21, Course 2.

LEADER'S STORY: "Isaac and the Wells," Course 2, Part 2, page 213, *Revised Graded Lessons*, or
"Getting Even," page 263, Course I, Part 2, *Revised Graded Lessons.*

PRAYER: "Father, I thank thee for this day." (Found in January number)

CLOSING HYMN: "Friends," Pupil's Folder No. 21, Part 2, Primary.

PLANNING: Continue the activity of making "Home Helpers'" notebooks, but start to plan for the "Getting Even" party for some one who has done a lovely thing for you.

Other Services for the Month

Can follow this same plan and can make use of much of the same material so that the routine will be familiar to the groups. Vary the program by surprises, different trends in the conversation periods, use of other stories and pictures.

JUNIOR DEPARTMENT PROGRAMS FOR FEBRUARY

*By Phebe A. Curtiss**

Subject for the month: Birthdays

February is usually regarded as the "patriotic" month because the birthdays of Lincoln and Washington both come in that month and the thought of them naturally leads us to think of patriotism; but February is really rich in birthdays and we may, with profit consider one on each Sunday of the month and draw some lesson from the life of the one born at that time. Four characters have been chosen: Abraham Lincoln, St. Valentine, George Washington, and Henry W. Longfellow.

Decorations: On the first Sunday a picture of Lincoln and flags and bunting may be used. On the second Sunday, decorations appropriate to Valentine's Day. On the third, patriotic trimmings and a picture of Washington ("Washington at Valley Forge" or "Washington at Prayer") and on the fourth Sunday a picture of Longfellow and possibly one of "The Children's Hour."

These services are worship services only. Some time may be used in drill upon the memory work, upon new hymns, or upon any project in which the department is interested, before the worship service begins.

First Sunday: Abraham Lincoln

THEME: *Service*

CALL TO WORSHIP:
Hymn: "My Country 'Tis of Thee"

PRAYER:
We thank thee, dear Heavenly Father, for our country and for all that it means to us to belong here. We thank thee for the great men who have been born here and have lived here. Especially today do we thank thee for the one whose birthday we celebrate—for all of his goodness, his greatness and for his life of service. As we think about him and talk about him today, may we learn some lessons that will help us to serve thee better. We ask this in Jesus' name. Amen.

HYMN: "Mine Eyes Have Seen the Glory," *Hymnal for American Youth*, No. 250

SCRIPTURE:

Leader: I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Romans 12:1)

Department: If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor. (John 12:26)

All: By love serve one another. (Galatians (5:13c)

STORY:

At this point the boys and girls may be called upon to tell stories about Abraham Lincoln. Some of them: "The Little Birds," "Rescuing the Pig," "Lincoln and the Children," "Lincoln and the Bible," and a great many more are found in *Good Stories for Great Birthdays.* The children may be asked the Sunday before to come prepared with their stories. The leader than may conclude this part of the program by giving some of the striking facts of his life, thinking of it as a life of service for others.

If it seems more desirable, a story may be told: "How They Found Lincoln" in *Stories for Every Holiday*; "How a Little Boy Served His Country" in *The Way of the Gate;* or "The Newsboy of Gary" in *World Stories Re-told.*

HYMN: "Take My Life and Let It Be," *Junior Church School Hymnal*, No. 126, *Hymnal for American Youth*, No. 166.

PRAYER: The Lord's Prayer in concert.

OFFERING: "Our Gifts, Dear Lord We Bring," *Junior Church School Hymnal*, No. 134.

FELLOWSHIP: Recognition of birthdays, of new pupils, of visitors, and other things pertaining to fellowship, announcements, and departmental enterprises.

LESSON STUDY

HYMN: "America the Beautiful"

SALUTING THE FLAGS:

Let two pupils hold the flags—the American flag and the Christian flag while the whole department salutes:

To the country's flag: "I pledge allegiance to the American flag and to the Republic for which it stands; one nation, indivisible, with liberty and justice for all."

To the Christian flag: "I pledge allegiance to the Christian flag and to the Saviour for whose Kingdom it stands; one brotherhood uniting all mankind in service and in love."

Dismiss with one verse of "Onward Christian Soldiers."

You will find the article by Dr. Betts on page eleven helpful to you in your work with juniors. Don't fail to read it.

Second Sunday: St. Valentine

THEME: *Love*

CALL TO WORSHIP:

The leader may explain that the thought on this day is to be of St. Valentine—a good saint who lived long ago and whose heart was so full of love that he went about doing kind things for every one around him and on his birthday. All the years since, it has been the custom to send little messages to our friends to tell of our love for them and make them glad.

SCRIPTURE: Love verses, used responsively or in concert:
Deut. 6:5; Matt. 22:39; John 15:12; John 15:13; John 3:16.

HYMN: "O Master of the Loving Heart," *Junior Church School Hymnal*, No. 109.

STORY: "Where Love Is, God Is," *Twenty-Three Tales*, Tolstoy. Reproduced in *Knights of Service.*
Or, "When St. Valentine Crossed Schooner Bay," *Stories for Every Holiday.*

READING: "Abou Ben Adhem" by Leigh Hunt

PRAYER: Give us loving hearts, dear Heavenly Father, so that we may always seek to do the kind things—the things that will make others happy. May we learn to love others, even as thou hast loved us. Amen.

OFFERING: "Our Gifts, Dear Lord, We Bring," *Junior Church School Hymnal*, No. 134.

FELLOWSHIP: As in program for first Sunday

STUDY PERIOD

CLOSING: Let each class tell some one way in which love may be expressed during the coming week.

PRAYER: The Lord's Prayer

Suggestions: Let those boys and girls who would like to do so, meet during the week following this Sunday and make valentines to take to a children's hospital or to some home for aged or friendless people or to whatever institution is available where joy may be brought by having this attention.

*General Superintendent of the First Presbyterian Church of Chicago.

Third Sunday: George Washington

THEME: *Courage*
CALL TO WORSHIP:

Hymn: "God Bless Our Native Land," tune: America, *Junior Church School Hymnal*, No. 155, *or*
"God Save America," *Hymnal for American Youth*, No. 238
Department: Watch ye, stand fast in the faith, quit ye like men, be strong. I Cor. 16:13.
Wait on the Lord: be of good courage, and He shall strengthen thine heart. Psalms 27:14.

STORY: The leader or one of the teachers may tell very briefly of the courage of Washington: (1) as a young surveyor, (2) as a general, (3) as a president.

HYMN: "The Star Spangled Banner," *Hymnal for American Youth*, No. 248

DRAMATIZATION: Let three boys dramatize the story "Tony Stays by the Flag" in *Good American Vacation Lessons.*

(Note: These boys should be met one day during the week preceding this Sunday, have the story told to them and plan, themselves, how to play it.)
Or, if preferred, have the story "The Magic Gift" told. It is by Nannie Lee Frayser, Pilgrim Press. If this is used sing "The Star Spangled Banner" after it is told instead of before.
Another story is "Giovanni Meets the Flag," *Good American Vacation Lessons.*

PRAYER: Expressing praise for such a life and asking for guidance to live useful lives.

OFFERING: "Bless Thou The Gifts," *Junior Church School Hymnal*, No. 129.

FELLOWSHIP: Welcome to new pupils, to visitors, announcements, etc.

HYMN: "Stand Up, Stand Up for Jesus," *Junior Church School Hymnal*, No. 122

STUDY PERIOD

CLOSING: Hymn: "Dare to Be Brave, Dare to Be True," *Junior Church School Hymnal*, No. 120

Fourth Sunday: Henry W. Longfellow

THEME: *Beauty*
CALL TO WORSHIP:
HYMN: "For the Beauty of the Earth," *Junior Church School Hymnal*, No. 29

SCRIPTURE:
Leader: And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it. Psalms 90:17
Department: He hath made everything beautiful in his time. Eccl. 3:11a.
All: Worship the Lord in the beauty of holiness. Psalms 29:2b

STORY: Let the leader, a teacher, or one of the older children give a brief outline of Longfellow's life, dwelling upon how he loved to write about beautiful things. Mention some of his most noted poems: "The Wreck of the Hesperus," "Paul Revere's Ride," "Building the Ship," "Hiawatha," "Evangeline," "Courtship of Miles Standish," etc.

Show that Longfellow must have loved children. Give the quotation:

> O little feet that such long years
> Must wander on mid smiles and tears—
> O little hands, that, weak or strong,
> Have still to rule or serve so long.

Let a member of the department read "The Children's Hour" and another "I shot an arrow into the air."

HYMN: "This is My Father's World," *Junior Church School Hymnal*, No. 28. Let the department repeat line by line after the leader:

> Lives of great men all remind us
> We may make our lives sublime
> And departing leave behind us
> Foot prints on the sands of time.

PRAYER:
Dear Father in heaven, we thank thee that thou hast given us such a beautiful world in which to live and we are glad that there have been people who have seen all the beautiful things and have written about them, so that we might see them too. We pray that seeing all this beauty which comes from thee may make us love thee more and so make our lives better. Amen.

OFFERING: "Bless Thou the Gifts," *Junior Church School Hymnal*, 129

FELLOWSHIP: Same as in program for first Sunday.

LESSON PERIOD

CLOSING: An appropriate hymn, thought, or prayer.

Books

World Stories Re-told, Sly, The Griffith & Rowland Press, Philadelphia.
Knights of Service, Bradshaw, The Abingdon Press, New York.
Good American Vacation Lessons, Danielson and Stooker, Pilgrim Press, Boston.
Good Stories for Great Birthdays, Olcott. Houghton Mifflin Company.
Stories for Every Holiday, Bailey. The Abingdon Press.
The Way of the Gate, The King's Highway Series.
Junior Church School Hymnal, Presbyterian Board of Christian Education, Philadelphia.
Hymnal for American Youth, Smith, The Century Company, New York.

FEBRUARY PROGRAMS FOR THE DEPARTMENTS OF THE YOUNG PEOPLE'S DIVISION

*By Deborah Clark Warriner**

During October, November, and December we used, "The Christian Quest" as our theme for worship services. These rich experiences in group worship led us, no doubt, to a new appreciation of worship as the dynamo which gives us strength and zeal in the quest for Christian character. We, therefore, paused in January to think about the real meaning, importance, privilege, and possibilities in this vitalizing experience of worship.

The November and January programs helped us to realize anew that worship means, adoration of God.

During February we are using the theme, "Learning More about God." As we become better acquainted with the One we worship we shall find our joy increasing as we come into His presence.

When we desire to understand people we learn about their characteristics or what they are; we have, therefore, chosen weekly themes to help us to know God better. The same themes are suggested for each department.

First Sunday: *God is True.*
Second Sunday: *God is Holy.*
Third Sunday: *God is the Source of all Power.*
Fourth Sunday: *God is Love* (Jesus is the Revelation of God's Love).

In each case the materials suggested aim to help youth in thinking about certain characteristics of God; to realize the bearing that such may have on their lives; and to express gratitude and high resolve.

Leaders and worship committees will find it helpful to study the material given for each department.

INTERMEDIATE DEPARTMENT

First Sunday: God Is True

CALL TO WORSHIP: (see senior section)
RESPONSIVE READING:
Leader: "O come let us sing unto the Lord: let us make a joyful noise to the rock of our salvation, for the Lord is a great God, and a great King above all gods."
Response: Psalm 96:3-13.
HYMN: "God of Our Fathers"
This may be used as a solo.
SCRIPTURE: To be read by a boy or girl. Isaiah 55:1-6.
POEM:

> I love my God, but with no love of mine,
> For I have none to give;
> I love thee, Lord, but all that love is thine
> For by thy life I live.
> I am as nothing, and rejoice to be
> Emptied and lost and swallowed up in thee.
>
> Thou, Lord, alone, art all thy children need
> And there is none beside,
> From thee the streams of blessedness proceed;
> In thee the blest abide,
> Fountain of life and all-abounding grace,
> Our source, our center and our dwelling place.
>
> —*By Madame Guyon*

GLORIA IN EXCELSIS (This was printed in the January programs, and may well be used again.)

HYMN: (Tune—Old Hundredth)

> All people that on earth do dwell,
> Sing to the Lord with cheerful voice,
> Him serve with fear, his praise forthtell,
> Come ye before him and rejoice.
>
> The Lord ye know is God indeed;
> Without our aid he did us make;
> We are his folk, he doth us feed;
> And for his sheep he doth us take.
>
> O enter then his gates with praise,
> Approach with joy his courts unto;
> Praise, laud, and bless his name always,
> For it is seemly so to do.

HYMNS:
"Doxology."
"O Worship the King, All Glorious Above."
"We've a Story to Tell to the Nations."
"Christ for the World We Sing."
"This Is My Father's World."

OFFERTORY HYMN:

> Bless thou the gifts our hands have brought:
> Bless thou the work our hearts have planned;
> Ours is the faith, the will, the thought;
> The rest, O God, is in thy hand. Amen.

MESSAGE:
A missionary might be asked to tell how boys and girls in foreign lands worship idols or a story might be used as "The Legend of St. Christopher." This may be found in *The Book of Legends* by Scudder, or *Good Stories for Great Holidays"* by Olcott, or in *World Stories Retold* by Sly.

Second Sunday: God Is Holy

CALL TO WORSHIP:

> O thou, whosoever thou art
> That enterest this house,
> Be silent, be thoughtful, be reverent;

*Briarcliff Manor, New York, formerly, Director of Girls' Work, Board of Christian Education, Presbyterian Church, U. S. A.

For this is the house of God
And leave it not without a prayer to God
For thyself, for those who minister,
And for those who worship here. Amen.

Leader: "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

Unison:
"Holy, Holy, Holy is the Lord of Hosts
The whole earth is full of his glory."

Sing Softly: (Tune—Sanctus)
"Holy, Holy, Holy, Lord God of Hosts!
Heaven and earth are full of thy Glory:
Glory be to thee, O Lord Most High.
Amen."

HYMNS: "Come, Thou Almighty King"
"Holy, Holy, Holy Is the Lord"
"Love Divine, All Love Excelling"
"Purer, Yet and Purer"
"Keep Thyself Pure! Christ's Soldier"
"Fairest Lord Jesus"
"Dear Lord and Father of Mankind"
"Father, Lead Me Day by Day"
"I Would Be True"

SCRIPTURE: Some of Jesus' friends who spoke of his holiness.

Peter: "But ye denied the holy one and the Just, and desired a murderer to be delivered unto you." Acts 3:14.

John: "In him is no sin." John 3:5c.

Paul: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteous of God in him." II Cor. 5:21.

MESSAGE:
It was said of Frances Willard: "None of those who admired her as a speaker, teacher and leader were ever disappointed when they came to know her and live with her daily." What could our friends say of our purity of thought, word and deed?

Have three intermediates prepare beforehand, brief talks or select appropriate poems on the following:
"Pure Thoughts"
"Pure Words"
"Pure Deeds"

PRAYER:

Our Father, grant us reverence, awe and love for thy Holy Name. Wilt thou forgive our carelessness, forgetfulness and self-seeking, and help us during the coming week to realize thy presence everywhere. We would do those things that are pleasing in thy sight, help us we pray thee. Having thee as our helper we would live so that our friends will want to know our Saviour and Friend, Jesus Christ. In his Name we ask it. Amen.

QUOTATIONS:

Do you know that your thoughts rule your life
Be they pure or impure in the strife?
As you think so you are;
And you make or you mar
Your success in your life by your thoughts.
—*Emily Tupper Bendit*

My strength is as the strength of ten
Because my heart is pure.

SCRIPTURE:
Mark 1:24
Heb. 7:26
II. Cor. 5:21
Heb. 4:15

CLOSING WORDS: "Create in me a clean heart, O God; and renew a right spirit within me."

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

Third Sunday: God is the Source of All Power

CALL TO WORSHIP: (see senior section.)

HYMNS:
"The Heavens Declare Thy Glory Lord"
"O Lord of Life, and Love, and Power"
"O Worship the King, All Glorious Above"
"O Lord of Heaven, and Earth, and Sea"
"Father, Hear the Prayer We Offer"

RESPONSIVE READING:

Leader: Sing aloud unto God our strength.

Response: With God is wisdom and strength, he hath counsel and understanding. The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved.

Leader: God is our refuge and strength, a very present help in trouble.

Response: Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.

Leader: Ascribe ye, strength unto God: his excellency is over Israel and his strength is in the clouds.

Response: The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

Leader: He giveth power to the faint; and to them that have no might he increaseth strength.

All: They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint.

A new book was recently published by the Association Press entitled, *Jesus and a Boy's Philosophy of Life* which intermediate and senior boys will find very valuable for group discussion and for personal reading. It may be secured from any publishing house. *Finding My Place* by Mary Moxcey, published by the Abingdon Press, offers much material for discussion and personal reading for intermediate and senior girls. It, too, may be secured from any publishing house. *Youth in Quest* by Grace Sloan Overton, published by the Century Company, offers the problems and material for a vital discussion of the whole matter of living one's life. It is also the type of book that young people and their leaders will read and discuss with great interest and profit.
Why not read a book a month in 1929?

HYMN:
The spacious firmament on high,
With all the blue ethereal sky.
And spangled heav'ns, ashining frame,
Their great original proclaim.
Th' unwearied sun from day to day,
Does his Creator's pow'r display,
And publishes to ev'ry land
The work of an . . . almighty hand.

PRAYER:
The leader might prepare the group for a period of silent prayer by helping them to think about God's power. Have them suggest some of the things over which God has power as: life, death, the sun, the moon, rain, the pulsing of our hearts, our vision, our hearing.
After a few moments of silent prayer, the leader might lead in a brief prayer.

TALK:
Tell the story of men and women who have accomplished great things for God, because they relied upon him for strength, as Mary Slessor and Livingstone. Then suggest ways in which we should rely upon God.

SCRIPTURAL QUOTATIONS:

"But the people that do know their God shall be strong and do exploits." Daniel 2:32

"He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Eph. 3:20

PRAYER (in unison):
We thank thee, our Father, for the love and loyalty revealed to us in Jesus Christ. Thou didst give him strength to remain true to his task even though the way was over Calvary. Give us a vision of his steadfastness. Help us, our Father, to be so devoted that we shall also, follow thee wherever thou dost lead us. In Jesus' Name we ask it. Amen.

Fourth Sunday: God is Love (Jesus is the Revelation of God's Love)

CALL TO WORSHIP:

Leader: Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the first and great commandment.

Response: I will love thee, O Jehovah, my strength.

Leader: Walk in love, as Christ also hath loved us, and hath given himself for us as an offering and a sacrifice to God for a sweet smelling savour.

Response: Greater love hath no man than this, that he lay down his life for his friends.

HYMNS:
"The King of Love My Shepherd Is"
"Thou Didst Leave Thy Throne"
"Immortal Love, Forever Full"
"I've Found a Friend"
"Grander than Ocean's Story"

SCRIPTURE: I Cor: 13 (recited from memory by a class or pupil)

PRAYER:
Our Heavenly Father, we thank thee for sending Jesus Christ to the earth. His sacrifice for us, and his life as lived while here have helped us to understand thy love better. Our Father, we would love thee more; wilt thou help us? We also ask thee to teach us how to love others as we do ourselves. In Jesus' Name we ask it. Amen.

SOLO: "Tell Me the Old, Old Story"

HYMN PRAYER: "Saviour, Teach Me, Day by Day"

QUOTATIONS:
"Breathe on me, breath of God,
Fill me with life anew,
That I may love what thou dost love,
And do what thou dost do."
—*E. Hatch*

"Love ever gives,
Forgives, outlives,
And ever stands
With open hands.
And, while it lives,
It gives.
For this is love's prerogative,
To give, and give, and give."
—*John Oxenham*

POEM:
Could we with ink the ocean fill,
Were all the sky of parchment made,
Were every blade of grass a quill,
And every man a scribe by trade,
To write the love of God for us,
Would drain that ocean dry,
Nor could the scroll contain the whole,
Though stretched from pole to pole.

STORY: "The Two Secrets," by Mary S. Edgar. Found in *Every girl* or in *Story Worship Material*, published by The National Girl's Work Board, Canada.

SENIOR DEPARTMENT

First Sunday: God is True

CALL TO WORSHIP:

Leader: Great is Jehovah and greatly to be praised

Response:
We praise thee O Lord;
We exalt thy name, and acknowledge thee as the only true and living God.

SCRIPTURE: Exodus 20:1-6
Luke 10:27

HYMNS:
"My God I Thank Thee"
"We Praise Thee, O God, Our Redeemer, Creator"

"Jesus Shall Reign Where'er the Sun"
"O Lord of Earth and Heaven and Sea"
"O Zion Haste, Thy Mission High Fulfilling"
"The Whole Wide World For Jesus"

PRAYER: Including the following ideas:

Recognition of God as the only true God.
Gratitude for God as our Father.
Supplication for those who know him not.
Supplication for strength to tell others.

THOUGHTS FOR MESSAGE:

People have always worshipped some god, because the heart cries out for its Creator. These gods have sometimes been mere man, or objects made of such things as stone, brass, wood or gold. In other instances, they have been animals, as cows or elephants. All these gods have, therefore, been made by our God, they have been made out of substances created by him. Let us be thankful that we have been taught to worship the true God. Let us learn how to tell others about him.

POEMS AND QUOTATIONS:

And we have believed and know
That thou art the Holy One of God.

"If Jesus Christ is a man,
And only a man,—I say
That of all mankind I cleave to him
And to him will cleave alway.

"If Jesus Christ is a god,—
And the only God,—I swear
I will follow him through heaven and hell,
The earth, the sea, and the air!"
—*Richard Watson Gilder*

"Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no Savior." Isa. 43:10 and 11.

Second Sunday: God is Holy

QUIET MUSIC: an instrumental selection played softly on the piano.

CALL TO WORSHIP:

Leader: O come let us worship, let us bow down before the Holy One, the Holy One of Israel.
Unison: Bless the Lord, O my Soul: and all that is within me bless his holy name.
All: My mouth shall speak the praise of the Lord: and let all flesh bless his holy name forever and ever.

SING SOFTLY:

"Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord most high! Amen."

HYMNS:

"Worship the Lord in the Beauty of Holiness"
"Holy, Holy, Holy, Lord God Almighty"
"The Heavens Declare Thy Glory Lord"
"All People that on Earth Do Dwell"
"Lord, as We Thy Name Profess"

SCRIPTURE: (three seniors may read the following passages)

First: God's holiness is shewn by his hatred of sin.
Proverbs 15:9
Second: God's Holiness is shewn by his love of righteousness.
Leviticus 20:26
Third: God made a supreme sacrifice to save us from sin unto holiness.
John 3:16

QUESTIONS FOR THOUGHT:

Since God is absolutely pure, how can we who are so sinful come into his presence? See John 14:6; Heb. 9:22; Rom. 5:8.

We see gold refined in different degrees of purity. There also seems to be degrees of purity in our lives. How may we become as pure gold?

PRAYER:

Our Heavenly Father, wilt thou help us to be more conscious of thy indwelling Spirit. We would have noble motives, and pure thoughts. We would speak loving words and act courageously. Teach us thy way, O Father. In Jesus' Name we ask it. Amen.

POEMS AND QUOTATIONS:

"You are pure, you say; are your thoughts as white
As the snow that falls with the midnight's hush?
Could you see them blazoned in letters of light,
For the world to read and feel no blush?

"If you stood in the court of heaven, 'mid swift,
Glad greetings of loved ones who know no wrong,
Could you bare your heart to them all, and lift
Unshrinking eyes to that spotless throng?

"Now, Lord, I give myself to thee,
I would be wholly thine;
As thou hast given thyself to me,
And thou art wholly mine;
O take me, seal me for thine own,
Thine altogether, thine alone."
—*Frances Havergal*

"Guard thou the door of my lips."

"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

Also see Isa. 57:15.

CLOSING WORDS: Philippians 4:8

Third Sunday: God is the Source of all Power

OPENING MUSIC:

"Come Thou, Almighty King" played quietly on the piano.

CALL TO WORSHIP:

Leader: O come let us worship and bow down: let us kneel before the Lord our Maker.
Assembly: O Lord God of Hosts, who is a strong Lord like unto thee?
Leader: O Come let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. for the Lord is a great God and a great King above all Gods.
All: Great is the Lord, and greatly to be praised; and his greatness is unsearchable."

HYMN: "A Mighty Fortress is Our God."

SCRIPTURE: (To be read in unison, or by a senior) Psalm 8

PRAYER: by superintendent or senior leader, who has been previously chosen. The following prayer should not be quoted but serve as a reminder and guide.

Our God and Father, when we consider power and thy strength, and realize that by thee the sun, stars and moon are held in place and that from thy hand the plants, trees and sky receive their beauty, we marvel at thy great love in remembering each one of us. May our hearts ever be full of thanksgiving. Help us Father to make our lives express our gratitude to thee in increasing adoration, praise, and service.

TALK: "Our source of strength is God."

This talk might refer to sources of strength which fail without God, such as food, exercise, friends, books and so on. It might be well to lead on to a consideration of what the effect on our lives would be, if we really accepted and used the strength which God would have us enjoy.

PRAYER (in unison):

This is my prayer to thee, my Lord—strike, strike at the root of penury in my heart.
Give me the strength lightly to bear my joys and sorrows.
Give me the strength to make my love fruitful in service.
Give me the strength never to disown the poor or bend my knees before insolent might.
Give me the strength to raise my mind high above daily trifles.
And give me the strength to surrender my strength to thy will with love.
—*Tagore*

PRAYER HYMN: "Father, Hear the Prayer We Offer"

SILENT PRAYER

CLOSING WORDS: Our Father, help us to be strong and fearless as we seek to do thy will during the coming week. In Jesus' Name we ask it. Amen.

Fourth Sunday: God is Love (Jesus is Revelation of God's Love)

CALL TO WORSHIP:

Leader:
"I will praise thee, O Lord, with my whole heart,
I will shew forth all thy marvelous works."
Assembly:
"I will be glad and rejoice in thee;
I will sing praise to thy name, O thou most high."

HYMNS: "God is Love; His Mercy Brightens"
"Love Divine, All Love Excelling"
"Let Us with a Gladsome Mind"
"O God of Love, O King of Peace"
"Master, No Offering Costly and Sweet"
"O Love That will Not Let Me Go"

SCRIPTURE:

Leader: Behold what manner of love the Father hath bestowed upon us that we should be called the children of God.
Unison: We love him because he first loved us.
Leader: Let us love one another; for love is of God.
Unison: In this was the love of God manifested toward us, because that God sent his only begotten Son into the world, that we might live through him.
Leader: God is love.
Unison: God so loved the world that he gave his only begotten Son, that whosoever believeth on him shall not perish but have eternal life.

TALK: Two seniors might give talks on the following topics:
How does God show His Love to me?
How may I show others that I love God?

QUOTATIONS:

I would have a brother's love living in my heart,
Born and nurtured from above, of the Christ a part;
Love that judges others not, tries to sweeten others' lot;
I would have a brother's love warm within my heart.

Love to others I would show, by the kindly deed;
Love that pays the debt I owe to another's need;
Love that works by day and night, making others' burdens light;
Love to others I would show, by the kindly deed.

Love to others I would hold, though they may not care;
Though their hearts be proud and cold, love can wait and bear;
Love that no resentment shows, love that triumphs over foes;
Love to others I would hold, waiting to declare. Amen.
—*Edgar C. Mason*

"Come to my heart, O thou wonderful love,
Come and abide, come and abide;
Lifting my life till it rises above
Envy and falsehood and pride:
Seeking to be, seeking to be
Lowly and humble, a learner of thee."
Amen

"I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care."
—*Whittier*

"There is nothing so great or so good in creation, but that it is a mean symbol of the Gospel of Christ, and of the things he has prepared for them that love him."
—*Ruskin*

YOUNG PEOPLE'S DEPARTMENT

First Sunday: God is True

CALL TO WORSHIP:

Leader: O come let us sing unto the Lord: let us make a joyful noise to the rock of our salvation.
Unison: Let us come before His presence with thanksgiving, and make a joyful noise unto him with psalms.
Leader: For the Lord is a great God, and a great King above all gods.
Unison: In His hands are the deep places of the earth: the strength of the hills is His also.
Leader: The sea is His and he made it; and his hands formed the dry land.
Unison: O come let us worship and bow down: let us kneel before the Lord our Maker.

SCRIPTURE: I Kings 18:1-39

HYMNS: "O King of Kings! O Lord of Hosts"
"God that Madest Earth and Heaven"
"We Praise Thee, O God, Our Redeemer, Creator"
"Rise Up, O Men of God"
"Heralds of Christ Who Hear the King's Command"

MESSAGE:

The leader can help youth to think more clearly about the magnitude of God's character by leading them in a thoughtful responsive reading, using the Lord's Prayer. As preparation for this call attention to the fact that the true God supplies every need of the human heart: also, remind them of the helplessness of other gods.
School: "Our Father which art in Heaven"
Leader: Here is the relation of a child and his Father.
***School:* "Hallowed be thy Name"**
Leader: "Here is a worshiper and his God.
School: "Thy kingdom come."
And continue through the prayer. See *Christ's Mould of Prayer,* James Francis.

DOXOLOGY

OFFERTORY: Accept, O God, the offerings we now make. May they help others to know about thee, the only true God. As we present these gifts, we pledge our allegiance to thee, who givest all. May we ever acknowledge thee as the giver of every temporal and spiritual blessing. For Jesus' sake. Amen.

POEMS:

"In Christ there is no East or West,
In him no North or South,
But one great fellowship of love
Around the whole wide earth."

"One God and Father for all, who is above all, and through all, and in you all." Eph. 4:6

"Vestigia," Bliss Carman
(To be found in *The World's Great Religious Poetry,* Hill. The Macmillan Company, N. Y.)

Second Sunday: God is Holy

CALL TO WORSHIP:

Leader:
Holy, Holy, Holy is the Lord of Hosts: The whole earth is full of his Glory.
Unison: Exalt ye the Lord our God, and worship at his footstool; for he is holy. Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy.
All: Because it is written, be ye holy; for I am holy.

HYMNS:
"Ancient of Days, Who sittest Throned in Glory"
"Round the Throne of Glory."
"The King of Love My Shepherd Is"
"Draw Thou My Soul, O Christ"
"Yield Not to Temptation"
"Dare to Be Brave, Dare to Be True"

SCRIPTURE:

Leader: Thus saith the Lord, I am the Lord, your Holy One, the Creator of Israel, your King.
Unison: Holy, Holy, Holy is the Lord: the whole earth is full of his glory.
Leader: Who shall ascend into the hill of the Lord? or who shall stand in his holy place?
Unison: He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.
Leader: He shall receive the blessing from the Lord, and righteousness from the God of his salvation.
Unison: Holy, Holy, Holy is the Lord God Almighty, which was, and is, and is to come.

SOME THOUGHTS FOR A MESSAGE:

True holiness, it is said, consists in conformity to the nature and will of God. If we would therefore obey the injunction, "be ye holy for, I am holy," we will not only seek to have our character God-like, but shall always seek to obey his will. If we are to be holy we must make that choice and follow our goal continually. (See Rom. 12:1, 2 and Heb. 12:14.) What is God's part in helping us to be holy? (See Titus 3:5; 1 Cor. 1:30.) Let us test our lives by: Gal. 5:22, 23.

PRAYER:

Our Father, and our God, thou who art the author of all goodness, the fountain of all holiness and purity, we confess our unworthiness to come into thy presence. Wilt thou forgive our sins? We would partake of thy goodness. Help us to study thy word more faithfully, so that the Holy Spirit who dwells within the believer, may quicken our hearts and renew our spirit. In Jesus' Name we ask it. Amen.

Unison:
O Holy Spirit, keep us pure,
Grant us thy strength when sins allure;
Our bodies are thy temple, Lord;
Be thou in thought and act adored.

QUOTATIONS:

"True dignity abides with him alone
Who, in the patient hour of silent thought,
Can still respect and still revere himself."

"Our bodies are God's temples,
To him they all belong;
He bids us keep them for his use
All pure and clean and strong."

Third Sunday: God is the Source of All Power

CALL TO WORSHIP: (see senior section)

HYMNS: "O Thou, in All Thy Might So Far"
"God Is My Strong Salvation"
"God of the Strong, God of the Weak"
"Jesus Shall Reign Whe'er the Sun"
"Lord of All Being, Throned Afar"
"Fight the Good Fight with All Thy Might"

PRAYER:

O Lord, thou art our strength. We will exalt thee; we will praise thy name, for thou art great and marvellous are thy works. In thy Son the brightness of thy glory is revealed. The heavens also declare thy glory, and thy word is a light unto our feet. Thou dost give strength to all who trust in thee. Accept our adoration we pray thee; give us strength for the daily tasks that will be ours during the coming week. In Jesus' name we ask it. Amen.

QUOTATIONS:

"I arise today
Through God's strength to pilot me:
God's might to uphold me,
God's wisdom to guide me,
God's eye to look before me.
God's ear to hear me,
God's word to speak for me,
God's hand to guard me,
God's way to lie before me,
God's shield to protect me,
God's host to save me
From snares of devils,
From temptations of vices,
From everyone who shall wish me ill,
Afar and anear,
Alone and in a multitude. . . ."
—*St. Patrick,* C. 400 A.D.

"What are the limits of the work I might accomplish in this brief life if I could lay hold on the strength which God supplieth?"

"O Father, we approach thy throne,
Who bidst the glorious sun arise
All good, almighty and all wise,
Great source of all things, God alone!

"We see thee! Brighter than the rays
Of the bright sun, we see thee shine!
As in a fountain divine,
We see thee, endless fount of days!

"We see thee who our frame hast wrought
With one swift word, from senseless clay;
Waked with one glance of heavenly ray,
Our never dying souls from naught.

"Those souls thou lightedst with the spark
At thy pure fire; and gracious still,
Gavst immortality, free will,
And language not involved in dark!"
—*vanVondel, Translated by Sir John Bowring*

RESPONSIVE READING:

Leader: O Lord, thou art my God; I will exalt thee, I will praise thy name;
Response: For thou hast done wonderful things; thy counsels of old are faithfulness and truth.
Leader: For thou hast been a strength to the poor, a strength to the needy in distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.
Response: He will swallow death in victory; and the Lord God will wipe away tears from off all faces;
Leader: And the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.
Response: And it shall be said in that day, Lo, this is our God;
Leader: We have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.
Response: Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee.
Leader: Trust ye in the Lord forever.

Fourth Sunday: God is Love (Jesus is Revelation of God's Love)

CALL TO WORSHIP:

Leader:
"O render love to God above,
The Fountain of eternal love,
Whose mercy firm through ages past
Has stood and shall forever last. Amen."
Unison:
"God is Love; His mercy brightens
All the path in which we rove;
Bliss he wakes, and woe he lightens:
God is wisdom, God is Love.

HYMNS:
"At Thy Feet, Our God and Father"
"O God, Thy World Is Sweet with Prayer"
"There's a Wideness in God's Mercy"
"The King of Love My Shepherd Is"
"More Love to Thee, O Christ"

SCRIPTURE: I John 4:7-21

RESPONSIVE READING: Psalm 136:1-9, 26

PRAYER:

O God who hast prepared for those that love such good things as pass man's understanding; pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we desire; through Jesus Christ our Lord. Amen.
From *Manual for Training in Worship,* Hartshorne

WORSHIP THROUGH OFFERING:

Brief statement as to purpose to which the offering is devoted. As the ushers reach the platform all stand and sing:

We give thee but thine own,
Whate'er the gift may be;
All that we have is thine alone,
A trust, O Lord, from thee. Amen.
Tune: St. Andrew, or Boylston.

SCRIPTURE:

Psalm 100; Matt. 6:25-33; Luke 15:1-10; James 1:16-27; Gal. 5:22

POEM:

"God"

There is an eye that never sleeps
Beneath the wing of night;
There is an ear that never shuts
When sinks the beam of light.

There is an arm that never tires
When human strength gives way;
There is a love that never fails
When earthly loves decay.

That eye unseen o'erwatcheth all;
That arm upholds the sky;
That ear doth hear the sparrows call;
That love is ever nigh."
—*James Cowden Wallace*

ADULT DEPARTMENT PROGRAMS FOR FEBRUARY

*By E. W. Halpenny**

The Sunday school lessons for February are in no way related. They are each "Great Christian Teachings." This is the general lesson title for the quarter. It seems forced to base any worship theme upon the lesson basis. It is not necessary to have a theme every month. The following programs of worship are individual.

Do not fail to re-read the general introduction in the January *Journal* carefully. It is concerning worship. February, and March also, follow its suggested policy.

First Sunday

Arrest attention by rising in position. (Indicate by raised hands for all to stand.)

OPENING SENTENCE: Thy word have I hid in my heart, that I might not sin against thee. Thy word is a lamp unto my feet, and a light unto my pathway. Psalm 119:11, 105. Holding the Bible up to view recite Sir Walter Scott's tribute:

> Within this ample volume lies
> The mystery of mysteries:
> Happiest they of human race,
> To whom their God hath given grace
> To read, to fear, to hope, to pray
> To lift the latch, to force the way;
> And better had they ne'er been born
> Who read to doubt or read to scorn.

INVOCATION: Eternal Father, author of our being, we bring thee praise today for life and light and joy. We thank thee especially today for the book of life we call the Bible. Quicken our spirits that we may behold the truth and love it. Help us to live it too in Jesus' name. Amen.

SUGGESTED HYMNS:

"Lamp of Our Feet Whereby We Trace"
"O Word of God Incarnate"
"There's a Wideness in God's Mercy"
"O God Our Help in Ages Past"
"O Love That Will Not Let Me Go"

PRAYER THOUGHT:

The prayer of the day should express gratitude for what the Bible means to civilization and to men. Let the petition part of the prayer be for the spread of the glorious message of the Bible to the ends of the earth.

RESPONSIVE READING:

Psalm 119:105-112 (or the printed portion of the lesson).
If Scott's tribute from above is not used there it should be used as an introduction to the responsive reading.

SPECIAL MUSIC: "Holy Bible Book Divine"

SPECIAL FEATURE: A few of the striking facts about the Bible as the "best seller" might be used.

FOR DISMISSAL TO STUDY:

Sing "Break Thou the Bread of Life"

CLOSING PRAYER:

As we study thy word together today, may the Holy Spirit enlighten our understanding and quicken to life the seed of truth in our soul soil. Amen.

Second Sunday

ATTENTION MUSIC: "We Three Kings of Orient Are"

HYMNS SUGGESTED:

"Oh Master Let Me Walk with Thee"
"Where Cross the Crowded Ways of Life"
"Holy, Holy, Holy! Lord God Almighty"
"My Soul Be on Thy Guard"
"Far and Near the Fields are Teaming"

PRAYER THEME:

There should be thanksgiving that we are not "left alone"; acknowledgement of the call of God in our souls—"Deep calling unto deep." Let the petition part be for an ever deepening sense of sin and a greater urge to flee from the very appearance of evil.

SPECIAL MUSIC: "Flee As a Bird to Your Mountain"

SPECIAL FEATURE: Read or tell some sketch illustrating the triumph of one rescued. (See *Twice Born Men* by Begbie.)
Or, read Isaiah 1:10-20

CLOSING PRAYER dismissing to study:

Help us, O God, not to hesitate. Lord increase our faith. Make us to see that faith is simply reason grown courageous. May we not continue to lose the worth while things that come only by faith. Give us the faith that taxes. We ask in His name. Amen.

Note: In either the preceding worship service or the one following, any special features of a patriotic nature may be introduced, substituting a Lincoln or Washington sentiment if desired. It should not and need not dispel the spirit of worship.

Third Sunday

MUSICAL APPROACH: Either Handel's "Largo" or Mendelssohn's "Consolation"

INVOCATION:

> O Thou by whom we come to God
> The Life the truth the way.
> The path of prayer thyself hast trod
> Lord teach us how to pray.

HYMNS:

"Sweet Hour of Prayer"
"Prayer Is the Soul's Sincere Desire"
"What a Friend We Have in Jesus"
"My Soul Be on Thy Guard"
"Take My Life and Let It Be"
"O Master Let Me Walk with Thee"

FEATURE:

Seek a good story illustrating answer to prayer. It should be genuine. Or, read "The Effect of Prayer" as follows:

> Lord, what a change within us one short hour
> Spent in thy presence will prevail to make!
> What heavy burdens from our bosoms take!
> What parched grounds refresh as with a shower!
> We kneel, and all around us seems to lower;
> We rise, and all, the distant and the near,
> Stands forth in sunny outline, brave and clear;
> We kneel, how weak! we rise how full of power!
> Why, therefore, should we do ourselves this wrong,
> Or others—that we are not always strong—
> That we are sometimes overborn with care—
> That we should ever weak or heartless be.
> Anxious or troubled—when with us is prayer,
> And joy and strength and courage are with thee?
>
> —Richard C. Trench

RESPONSIVE WORSHIP: Psalm 121

PRAYER SUGGESTION: Read Matthew 6:5-15 impressively and when you come to the Lord's prayer all join to the end of the prayer.

DISMISSAL PRAYER to study period:

O God who art wisdom, light and love, clear away the mists arising from "things that are seen" that we may with soul eyes catch a vision of thy glory. Make our prayer life a more real element in our life program. May our study today have this effect in His Name. Amen.

Fourth Sunday

Begin with "Jesus Calls Us O'er the Tumult." Follow with "Rise Up O Men of God" and "Teach Us O Lord True Brotherhood."

PRAYER:

Suggest two or three short prayers. They should—
(a) acknowledge limitations
(b) seek strength and progress
(c) request the spirit's aid in the day's study
These might be assigned in advance.

HYMN: "Faith of Our Fathers"

RESPONSIVE READING: The devotional reading for the day.

SPECIAL MUSIC (quartet): "Nearer My God to Thee"

HYMN:
"My God I Thank Thee" or
"I Love Thy Kingdom Lord"

DISMISSAL PRAYER: Our Father God "so teach us to number our days that we may apply our hearts unto wisdom." We are here today to learn the secret of growth in grace and in the knowledge of Him who gave himself for us. "Open our eyes that we may behold wondrous things out of thy law." We pray in His name. Amen.

*General Superintendent, Michigan Council of Religious Education, Lansing, Michigan.

FEBRUARY PROGRAMS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By E. P. Westphal**

The month of February, with its two outstanding birthdays of Lincoln and Washington, offers opportunity to stress the patriotic note, or to build the worship about several phases of worthy character and noble personality. In some schools all four services might center in as many outstanding and vital personalities, each illustrating some worthwhile virtue. Because no one can build a program which will fit all situations, this month an abundance of program materials is suggested from which selection may be made, and references are made to a number of books in which there may be found more material and a variety of typical programs.

J. S. Stowell, in *Story Worship Programs* and *More Story Worship Programs* (Doubleday, Doran & Co., Inc., Garden City, N. Y.) suggests the use of great personalities: Lincoln, Washington, Robert E. Lee, Theodore Roosevelt, Booker T. Washington, Jacob Riis, and the story of the hymn, "America the Beautiful."

In *Services for the Open* by Mattoon-Bragdon (The Century Co., New York), there are excellent materials on "The Captain of the Game" (80); "The Challenge of the Game" (82); "Abraham Lincoln" (118), and "Roosevelt" (129).

Prof. Augustine Smith's *Hymnal for American Youth* (The Century Co., New York) has four services in the back of the book

*Director of Religious Education, Nebraska and Iowa Synods, Presbyterian Board of Christian Education, Omaha, Nebraska.

from which good material may be selected: "The Heroic Life" (29); "Love and Service" (35); "Commemoration" (54); "The American Flag and American Ideals" (58).

The new book on *Worship for Youth* by G. B. Stacy (Powell & White, Cincinnati), has services built about Washington and Lincoln (99 and 96). There are three services on "Flag Ideals" (169); five on "Christian Ideals" (93).

"Follow the Gleam" (288); "A Patriotic Service" (294); "The Loyal Life" (310), are three services in the Littlefield-Slattery *Hymnal for Young People* (A. S. Barnes & Co., New York).

From such sources as these, and from many others, incidents in the lives of worthy personalities may be selected. Perhaps you will want to use one woman character. Francis E. Willard or Mary Lyon would be good ones to use. Brief but excellent materials on these and other characters may be found in the little book *Christian Standards in Life* by Murray-Harris. This book contains studies of thirteen outstanding personalities, each illustrating a phase of Christian character. Mary Lyon, Jacob Riis, Isabella Thoburn, and others are presented most helpfully. Many are missionary heroes like Arthur Jackson and Judson.

Below are listed Scripture and other materials from which careful selection should be made for each service. No attempt is made to classify the material. It will be necessary to look it up, especially the Scripture references.

Scripture References:

Joshua 1:1-9
Psalm 1
Psalm 33:12; 37:6; 89:14; 106:3
Proverbs 14:34
Isaiah 6:1-8
Jeremiah 1:4-10; 1:17-19
I Corinthians 12:12-21, 26, 27
Ephesians 4:1; 6:10-17
Philippians 3:12-14; 4:8
Colossians 1:9-10
II Timothy 1:6-7; 2:1-3
Hebrews 11

Hymns: merely a suggestive list

"America"
"Dare to Be Brave"
"Faith of Our Fathers"
"Fling Out the Banner"
"Fight the Good Fight"
"God Send Us Men Whose Aim 'Twill Be"
"God of Our Fathers, Known of Old"
"I Would Be True"
"Lord, Speak to Me that I May Speak"
"Lead On, O King Eternal"
"Marching with the Heroes"
"My God I Thank Thee"
"O God Our Help in Ages Past"
"O Lord Our God Thy Mighty Hand"
"O God Who Workest Hitherto"
"O Beautiful for Spacious Skies"
"Soldiers of Christ, Arise"
"Take My Life and Let It Be"

Many other hymns will suggest themselves, especially along the line of consecration. If you use a service on Roosevelt be sure to use his favorite hymn, "How Firm a Foundation."

Poems, and similar material will not me hard to find. There is Maltbie Babcock's fine one "Be Strong" which may be read or sung. "In Flanders Fields" can be fitted in where the suggestion of unfinished tasks is in order. "The Athenian Oath" might be used. It is in *Hymnal for American Youth*, page 59. Lincoln's "Gettysburg Address" and other addresses and quotations from the persons whose characters are presented will be in place.

Flag Salutes:

In services of this type the "Salute to the Flag" may well be used. Use both the nation's flag and the Christian Conquest flag, a boy standing on either side of the platform each with one of the flags. All should participate in the salute with right hands extended toward the flag. The salutes commonly used follow:

Salute to the *Stars and Stripes:* "I pledge allegiance to my flag and to the Republic for which it stands; one nation, indivisible, with liberty and justice for all."

Salute to the *Christian Flag:* "I pledge allegiance to my flag and to the Saviour for whose Kingdom it stands; one brotherhood uniting all mankind in service and in love."

The same Call to Worship may be used each week or others may be built from the passages suggested above. Have the sentence of Gladstone's (see program below) attractively printed on a large poster and placed where all may read it, perhaps using it as a part of the service and reading in unison at some point in connection with the talk or story. If the antiphonal prayer in the type program is not usable there is a good one in the *American Student Hymnal,* which is called "The Higher Patriotism":

O God, thou great Governor of the world, we pray thee for all who hold public office and power; for the life, the welfare, and the virtue of the people are in their hands to make or mar.

Strengthen the sense of duty in our political life. Purge our commonwealth of the deep causes of corruption which have so often made sin profitable and righteousness hard. May every servant of the State remember that public office is a public trust.

Breathe a new spirit into all our nation. Lift us out of the mire of past failure; gird us for the day's work.

Give our leaders a new vision of the possible future of America, and set their hearts on fire with large resolves.

Raise up a new generation of public men, who will have the faith and daring of the Kingdom of God in their hearts and who will enlist for life in a holy warfare for the freedom and rights of the people.

Remember that whatever is used for each Sunday, every part of the service, the Scripture, hymns, prayer, talk or story, should be the *expression* of that theme. Only four suggested themes are offered and they are arranged so that on two Sundays other than biographical material may be used. Look through the suggested materials and select only that which "carries the theme."

Program Suggestions

THEME FOR THE MONTH: WORTHY LIVING
TEXT: Ephesians 4:1—"I beseech you that ye walk worthy of the vocation wherewith ye are called."

"Be inspired with the belief that life is a great and noble calling; not a mean and grovelling thing that we are to shuffle through as we can, but an elevated and lofty destiny."—Gladstone

First Sunday: "The Greatness of Living" or, "The Challenge of Life" (Here would be a good place to use Roosevelt.

Second Sunday: "Abraham Lincoln" or "The Helpful Life" or "The Man Who Lived with God," etc.

Third Sunday: "George Washington," or "The Heroic Life," etc.

Fourth Sunday: "Consecration and Service," or "Mary Lyon," etc.

Type Program

PRELUDE

CALL TO WORSHIP:

Leader: "Renewed this day be all holy memories, all high and holy traditions of the past. Remembered be our Fathers, who founded the nation in integrity and piety, and died in faith, not having received the promises, but seeing them afar off.

All: The path of the just is as the shining light, that shineth more and more unto the perfect day."

(Or you may use the text and quotation from Gladstone, above or the Call to Worship suggested below)

Blessed is the nation whose God is the Lord and the people whom he hath chosen for his own inheritance.

Righteousness exalteth a nation, but sin is a reproach to any people.

When the righteous are in authority the people rejoice.

If thou hearken diligently unto the voice of the Lord thy God, the Lord thy God will set thee on high above all nations of the earth.

HYMN

READING: Poem or other appropriate quotation which will appropriately lead into the

PRAYER:

Leader: To the best that our fathers and mothers have taught us,
All: O God, help us to be loyal.
Leader: To the high ideals which our heroes have shown us,
All: O God, help us to be loyal.
Leader: To all the commands of thy holy law,
All: O God, help us to be loyal.
Leader: To purity and honor, truth and justice, in our own lives, in our secret hearts, and where all may see,
All: O God, help us to be loyal.
Leader: To our blessed Lord and Master, Jesus Christ our Saviour,
All: O God, in word and deed and thought help us to be loyal.

—From *Worship and Song,* The Pilgrim Press

STORY OR TALK, concluded with a brief prayer by the leader.

CLOSING HYMN

CONCLUDING SENTENCE (in unison): "Anon heard the voice of the Lord saying: 'Whom shall I send and who will go for us' Then said I, 'Here am I, send me!'"

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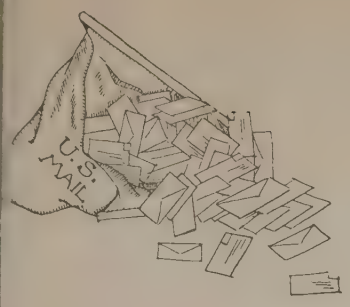

A VERY unique and interesting development has taken place in Sauganash, a new addition to the city of Chicago in the northwestern part of the city. About two years ago, under a mandate from the Comity Commission of the Chicago Church Federation, the Disciples of Christ promoted a mission in the addition in which there were then about forty houses. The mission met in a store room provided by the owners and promoters of the addition, in the only business block within its limits. The work was carried on from the beginning as a community enterprise, since no denomination predominated in the population.

The community has grown steadily and the mission has grown with it until the need for larger and better quarters became urgent. In view of this the owners and promoters of the addition decided to build a community building and to make provision in it for the church. The building was completed recently at a cost of about $60,000.00.

The building is one of unique and attractive design, provides a very churchly assembly room and several small rooms for the use of the Sunday school on the first floor, a library, kindergarten room, and a fully equipped gymnasium and kitchen in the basement. The unique feature of it is the fact that the building is provided without cost to the church except that it will be asked to pay a rental that would not exceed the cost of lights, fuel and janitor service if the church owned the building. It will, of course, be used for other community gatherings, but its design shows that the interests of religion were of first importance in the minds of the builders and thus the church is placed at the very heart of the life of the community.

ONE-SEVENTH of the entire college department enrolment at Bennett College for Women, a school for Negro girls sponsored by the Methodist Episcopal Church, were valedictorians in their senior high school classes, and one-twelfth were salutatorians, according to an announcement of Theophile C. Taylor of the school.

UNDER the joint direction of the Home Missions Council and the Council of Women for Home Missions, the Bureau of Reference for Migrating People has just completed its sixth year of service. During this period over 56,000 names of Protestant immigrants arriving in America have been sent to ministers of churches in the communities to which the immigrants were going. In this way contact between the church and new residents of the community who especially needed service were made in a great number of cases. The director of the Bureau has just completed the preparation of a booklet entitled "Welcome to the United States" which is designed to give to arriving immigrants simple information about the churches in America and to encourage them to establish a church affiliation. Sample copies can be secured without cost from either one of the Councils.

THE Chicago Theological Seminary announces the appointment to its staff of Rev. Walker M. Alderton of New York City to be director of student field activities. Mr. Alderton will give students the benefit of personal counsel and guidance in the performance of field duties and will assist those actively employed in relating their field experiences to the studies they are pursuing in the Seminary. Practically all students while in the city engage in some form of work, both for purposes of self-support and in order to gain practical experience in training for professional duties. The business department of the Seminary assists students in securing these positions.

INSTITUTES are conducted throughout the year in many parts of the country by the Korean Sunday School Association. One was recently held at Kuchang, where 222 were regularly enrolled, but from 600 to 800 interested people were in attendance each evening. There are 25 small churches in that area and delegates were present from most of them. On the Sunday afternoon, about 1,000 attended, and a still larger number that evening when a special musical program preceded the addresses.

Rev. Charles Allen Clark, D.D., of Pyeng Yang, Treasurer of the Korean Sunday School Association, taught two classes in psychology and one in pedagogy every day and spoke on four of the six evenings.

THE current *British Weekly* shows that the degree of Bachelor of Divinity had just been won for the first time by an African, Mr. Kgaleman T. Moseti of the Bechuana tribe of the Bantu.

The London University degrees are conferred only on the completion of prescribed courses, followed by about the stiffest examinations known to university circles.

Mr. Moseti, who has been a student at New College, Oxford, will go back to Africa next year as a teacher and pastor of the London Missionary Society.

THE Commission on World Peace appointed by the General Conference of the Methodist Episcopal Church last May, has given evidence of its intention to take its work seriously by electing Rev. Alvin C. Goddard as executive secretary. He began his work in November. Dr. Goddard is a former pastor of the Chestnut Street Church, Portland, Maine.

The Methodist Episcopal Church is the first denominational body to provide a definite budget for its agency in behalf of peace.

THE securing of Rev. Orno E. Tyler as religious education director fills a long-felt need in the rapidly growing work of the Mission Hills Congregational Church, San Diego, California.

THE Chicago Church Federation on November 22 gave its Fourth Annual Dinner to students from other lands now studying in the vicinity of Chicago. Hosts or hostesses were found who provided tickets for one or more students and sat with them at the dinner.

When one realizes that there are ten thousand foreign students in the United States and that they may have a major part in shaping future attitudes of their own countries, the significance of such a program as this on the part of the federated churches is beyond estimate.

THE congregational church at Whittier, California, is fortunate in securing the services of Mr. Homer H. Elliott as full-time religious education director. Mr. Elliott is a graduate of Pomona College, of the class of 1924. He then went to the Pacific School of Religion at Berkeley, graduating with honors last spring. His work will be primarily with the development of the young people's activities for which he is eminently fitted.

THE first exhibit of American Negro Art, held last January under the joint auspices of the Federal Council's Commission on Race Relations and the Harmon Foundation, proved so stimulating that a second exhibit has now been announced. This will take place beginning January 3, 1929, in International House, Riverside Drive, New York.

In connection with the exhibit, a special prize of $250.00 for the best work of art by an American Negro will be awarded. The prize last year was won by Sargent Johnson, of Berkeley, California.

This art exhibit is an outgrowth of the awards for creative work by Negroes which have been administered by the Federal Council's Commission for the Harmon Foundation in the fields of literature, music, fine arts, business, science, education, and religious service.

MR. EZRA T. FRANKLIN, President of Union College, Barbourville, Kentucky, has accepted the presidency of Southwestern College to succeed Dr. Albert E. Kirk, who resigned to become head of the division of educational institutions of the Board of Education of the Methodist Episcopal Church. Dr. Franklin took over his new duties November 10.

THE Institute of International Education announces that it has received an anonymous gift of $3,500.00 to be used as a prize for the teacher in a Japanese institution who writes the best essay on "The Ideals and Institutions of the American People." The prize essay will be chosen by a committee consisting of Dr. John Bassett Moore, Professor Paul Monroe, Professor James T. Shotwell, Professor William Kilpatrick, and Dr. Stephen P. Duggan, director of the institute.

A MESSAGE announcing the death of Dr. Thomas S. Young at his home in Denver, Colorado, has been received just as the *Journal* is going to press. Dr. Young has been Director of Weekday and Vacation Church Schools for the American Baptist Publication Society for the past seven years.

DR. E. Y. MULLINS, President of the Louisville Theological Seminary, and formerly president of the Southern Baptist Convention and of the Baptist World Alliance, died at his home in Louisville on November 23. Dr. Mullins has been an outstanding figure in the religious world for many years, having served for twenty-eight years as president of the largest theological seminary in the world, and being held in high regard by leaders of every denomination. His death came as a result of a long illness which had compelled his resignation from the presidency of the Baptist World Alliance at the recent meeting held in Toronto. His passing grieves hosts of friends in his own and all other church bodies.

MISS HELEN M. BRICKMAN has this fall begun her service as Director of Religious Work for Indian Schools, serving in executive capacity under the Home Missions Council and Council of Women for Home Missions.

Eight years ago these two Councils, realizing the need for an adequate program of religious education in the government schools for Indians, especially the large non-reservation boarding schools, started to place in them religious work directors serving interdenominationally. There are at present six such directors serving eight schools. The general program includes Bible instruction, meetings of groups and classes, constructive social relationships, and student service activities with a world outreach.

Miss Brickman comes with a background of training and experience which makes her eminently qualified. She holds an A.B. from Cornell University. For four years she taught English in the Woman's College at Due West, South Carolina, going from there to the Michigan State Normal College as Student Secretary. Since then, she has served the Young Women's Christian Association in various capacities.

MISS GAYNELL ARDELL has been made specialist in religious education for the Allegheny Conference of the United Brethren.

THE AFTER GLOW" is a unique and interesting feature introduced in church life by the First Congregational Church, Oak Park, in connection with its evening services this year. Instead of going home when the sermon is over, the congregation is invited to a social half-hour in the adjoining church house where they meet the minister and discuss the sermon. Another value is the opportunity it gives for strangers at the service to get acquainted. The Sunday evening committee is headed by J. T. Fisher, assisted by various groups of church members each week.

THE Professional Weekday Educators Advisory Section of the Ohio Council of Religious Education held its Fifth Annual Meeting at Wittenberg College, November 2, 3 and 4. There were present over one hundred delegates from various parts of the state, all of them full-time employees of boards of religious education. The reports show that in Ohio there are 325 communities where weekday instruction is given with approximately 85,000 children enrolled in the weekday schools. These schools are in many types of communities: there are 58 village schools, 275 city schools and 39 county schools. A staff of 45 men and 234 women teachers is employed. All except 46 of the schools in Ohio are community or interdenominational schools.

AN address on science and religion was delivered by Dr. William J. Showalter, Editor of the *National Geographic*, before the recent United Lutheran Church Convention at Erie, Pennsylvania. He said, in part:

"A world without faith were a world doomed to darkness and despair, a world in which existence itself were a meaningless enigma and in which death would spell nought but obliteration. By the same token a world without science would be a world of uncontrolled pestilence, a world of recurring and destroying famine, a world crying aloud in the wilderness of misery and wretchedness, with temporal blessings we have come to take for granted gone forever. Whoever strikes at the foundation of either injures both. So long as this is not a world of disembodied spirits nor a world of bodies without souls, but rather a world of soul-tenanted bodies, religion and science do and must march hand in hand in the promotion of human well being. They do not conflict in any proper appraisal of their respective spheres, but are inseparably bound together in true harmony."

THE Dayton Ohio, Westminster Choir, well known to music lovers of America, will undertake a European tour next spring.

THE appointment of the Reverend Paul Burt, since 1924 pastor of the First Methodist Episcopal Church at Lockport, N. Y., to the pastorate of Trinity Methodist Episcopal Church at Urbana and the directorship of the Wesley Foundation at the University of Illinois, has been approved by Bishop Edwin H. Hughes and Bishop Adna W. Leonard. Mr. Burt began his work in his new charge on November 11. He is a graduate of Wesleyan University and Drew Theological Seminary.

Brickbats and Bouquets

All our Sunday school officers use the *Journal* and especially our superintendents of departments. The suggestions for each department program are worth the price alone. I certainly make use of every number and appreciate all the good suggestions.

—Storm ridden San Juan, Porto Rico

I feel that each issue has reached its acme of expression and then comes another which seems to be better than the last one.

—Pennsylvania

The *Journal* has much that we can adapt to all phases of our work and is a welcome aid to keep us in touch with all that is newest. We greatly need every help we may have, and are constantly looking for that which can give us new inspiration and new methods to carry on our work. Please accept this brief expression of our united appreciation.

—Raipur, C. P., India

—Maine

The —— Sunday school couldn't keep house without the *International Journal*. Each of our six copies has to do double duty. We give one to each of our four superintendents of departments. Our worship services are based on those given. We appreciate help with the worship services more than any one thing. The other two copies go to general superintendent and his assistant and the pastor and division superintendent. I really couldn't conceive of running a church school without the *International Journal*.

—Pennsylvania

A children's superintendent in a one-room Sunday school wrote me that she had subscribed to the *Journal* upon my recommendation and that she found it helpful except that it didn't include stories for the worship services and that it was difficult to use the programs for the different departments since she has children of all ages in one room. I fear she will discontinue her subscription. Several leaders have told me this same thing. Cannot some adjustment be made?

DR. MILTON S. LITTLEFIELD, President of the Hymn society, announces the offer of the prize of $100 for the best hymn "written in the spirit and voicing the purpose of the missionary enterprise of today." submitted to the society by February 1, 1929. When the winning hymn words have been selected a similar prize will be offered for the best musical setting. The judges of the contest are Dr. A. L. Warnshuis, Secretary of the International Council; Dr. Henry H. Meyer, Editor of the Sunday school publications of the Methodist Church; and Dr. Benjamin L. Winchester, head of the Department of Religious Education of the Federal Council of Churches. All manuscripts are to be submitted to Dr. Franklin A. Gaylord, 47 Englewood Avenue, Englewood, N. J.

THE Commission on Interracial Cooperation is offering to high school students three cash prizes aggregating one hundred dollars for the best papers on "America's Tenth Man" submitted on or before March 1, 1929. The purpose of these prizes is to encourage the study of the Negro's part in American history, which, according to the Commission, is much more creditable than is generally supposed. It is believed that such a study will be helpful to the children of both races. The Commission earnestly asks the cooperation of high school principals and teachers. Full particulars will be sent without charge if a request is addressed to R. B. Eleazer, 409 Palmer Building, Atlanta, Georgia.

FIFTEEN-MINUTE daily broadcasts over NBC chain stations were a feature of the New York City observance of National Children's Week during the first week of October. "A Child's Religion" by Rev. Robert H. Blackshear, "The Value of Training in Responsibility" by Rev. Frank W. Herriott, "The Challenge of Weekday Religious Education" by Mrs. Nigel Chomley-Jones, and "Parents' Opportunity" by Rev. Walter M. Howlett were included on the program.

RECENTLY a Mr. Futterer drove an automobile to the top of Mount Nebo, supposed to be the mountain on which Moses took his last look at the promised land. Now, it is said, a regular road will be built from Jerusalem to that point with a view to inviting tourists.

DR. EARL A. ROADMAN, new president of the Dakota Wesleyan University, was inaugurated on October 26.

LANE THEOLOGICAL SEMINARY in Cincinnati, is offering a wide range of extension courses available to Sunday and weekday school teachers. Among the special courses are Church Music, Boy Life and Activity, Story-Telling, Elementary Religious Education. Credit in the courses will count toward the requirement for the B. R. E. degree.

MR. R. STANLEY KENDIG has joined the staff of the Pennsylvania State Sabbath School Association. He will be an associate in Young People's Work, and also assist Dr. George W. Wellburn in the Leadership Training Department. Mr. Kendig took work in religious education at Boston University and has also taught in New England.

IN the Exhibit and Source Material Room of the Divinity School of the University of Chicago and the Chicago Theological Seminary (Swift Hall 306) are being gathered for permanent exhibit current materials used in the work of the church and church school: textbooks for all departments of the church school for Sunday, weekday and daily vacation classes; leadership training texts; drama and pageantry materials; books on story-telling and stories for children; publications on recreation and play; world friendship texts; hymnals, anthems and cantatas; pamphlets dealing with social and industrial problems; materials on character education; posters for character education and missionary education; promotional materials of denominations and organizations; samples of church bulletins, record systems, et cetera.

It is the desire of the Divinity School and the Chicago Theological Seminary that the Exhibit and Source Material Room serve as large a group of people as possible. A cordial invitation is therefore extended to students, pastors, church and church school workers, leaders of young people's organizations, music directors, and any others who may be seeking materials of the sort mentioned above, to visit this room.

REV. CAREY BONNER, General Secretary of the National Sunday School Union of Great Britain, has announced his desire to retire from his position of General Secretary in May, 1929. For nearly thirty years Mr. Bonner has served in this important position and his name is a household word not only throughout Great Britain but also all over the world. He served at one time as joint General Secretary, with Marion Lawrance, for the World's Sunday School Association. Mr. Bonner, however, feels that as he approaches the age of seventy, it will be wise for him to lay his official burdens on the shoulders of some younger executive leader.

MR. ROBERT REID of St. John, New Brunswick, is Treasurer of the Maritime Religious Education Council of Canada. He recently attended the Maritime Convention held in Halifax, Nova Scotia, and this marked the thirty-second consecutive annual convention which Mr. Reid has attended. He is held in high esteem by the Sunday school workers throughout the Maritime Provinces of New Brunswick, Nova Scotia, and Prince Edward Islands, and a large part of the financial success of the Maritime Provinces Organization is due to the splendid service rendered by Mr. Reid as Treasurer.

IN 1926 Professor E. E. Emme of Nebraska Wesleyan University gave a standard leadership training course over the radio (WCAJ), and Professor F. M. Gregg in 1927 under the auspices of the Methodist Episcopal Church Board. This course proved successful and the response showed the demand for this type of leadership training work in Nebraska. The Leadership Training Committee of the Nebraska Council of Christian Education, realizing the larger possibilities of this work, rejoice that another course is to be offered this year and urge Mr. Emme to offer it as an International course.

This is pioneer work in the field of training for service. This course gives credit on the standard International certificate so that it can be transferred to any denomination.

IT has been announced that the University of California will broadcast its chapel programs, held every school day but Friday from 9:55 to 10:15, through a remote control connection between the University and Station KIIJ, Los Angeles. These programs are in charge of President R. B. von KleinSmid and Dr. Bruce Boxter, University chaplain.

AT THE League of Nations' Ninth Assembly, a Religious Committee of One Thousand was appointed to "read a new meaning into the declaration that 'war is an outlaw.'" The committee will be composed of 250 Christians—(Protestants and Catholics each to have 100 and the Eastern Catholic church 50)—75 Confucianists, 150 Buddhists, 100 Hindus, 60 Jews, 125 Mohammedans, 25 Jains, 25 Parsees, 50 Shintoists, 25 Sikhs, 25 Taoists and 90 miscellaneous. At a preliminary meeting arrangements were made for a Religious Peace Conference in 1930.

IN recognition of his medical missionary work in equatorial Africa, the city of Frankfort, Germany, has presented Dr. Albert Schweitzer with the Goethe prize—an award of 10,000 marks.

A HIGH-POWER broadcasting station to be used by the League of Nations in times of emergency is nearing completion. In war time it will be granted diplomatic inviolability.

GEORGE W. DIXON, of Chicago, has been elected chairman of the Committee on Churches for the World's Parliament of Religon, to be held at the Chicago World's Fair Centennial in 1933.

THE Student Volunteer movement no longer designates its objective as "foreign missions." It speaks rather of "Christian missions abroad."

THE department of religious education at Northwestern University has been substantially strengthened this year by the addition of two new men to the faculty and the extension of courses, particularly in the graduate field.

The two new men on the faculty, H. C. Coffman and J. V. Thompson, have had wide experience in religious educational work. Professor Coffman was educated at the University of Kansas, University of Chicago, University of Michigan, and Columbia University. Before coming to Northwestern, he was professor and head of the department of philosophy and psychology at Michigan State College.

Professor Thompson was educated at Drew Theological Seminary and the University of Pittsburgh. He received his Ph. D. degree from Northwestern University. He has taught in Boston University, the schools of religious education for the Methodist Episcopal Church, and high schools.

THE report of the Tenth Convention of the World's Sunday School Association, which was held in Los Angeles in July, is now ready for distribution. The title of the volume is *Thy Kingdom Come,* which was the Convention motto. The book contains approximately 400 pages. Addresses delivered before the Convention at the various Seminar and Group Conferences are given as fully as possible. The "Findings" and Convention "Pronouncement" will be of special value to all who are interested in Christian education in any part of the world. Three of the devotional messages by Dr. W. Y. Fullerton are included. The messages from the various fields will be unusually valuable in following the progress of the Sunday school in those respective countries. Those who are especially interested in foreign missions will find usable data which will be enjoyed by any audience. The price postpaid is $1.50. Orders should be sent with check to the World's Sunday School Association, 216 Metropolitan Tower, New York City.

DR. DANIEL A. POLING, New York, President of the World's Christian Endeavor Union and President of the Greater New York Federation of Churches, will bring the opening address of the All South Christian Endeavor Convention to be held in Chattanooga, Tennessee, December 28-31. The opening session will be a great mass meeting on Friday evening in the Memorial Auditorium, and Rev. William Hiram Foulkes, Newark, New Jersey, Vice President of the International Society of Christian Endeavor and chairman of the Religious Work Committee of the International Y. M. C. A., will also speak.

Christian Endeavorers from all the Southern States are coming in large delegations. The convention will make a thorough study of "How Christian Endeavor May Serve the Church." The Crusade with Christ will be studied in discussion groups and will be presented through addresses and pageant.

DR. WILLIAM L. STIDGER, formerly pastor of Linwood Boulevard M. E. Church, Kansas City, Missouri, has been called to a place on the faculty of Boston University.

RECENTLY, the announcement was made of the gift of $100,000 by Mrs. W. J. McKie of Corsicana, Texas, to the Greater Baylor Campaign. A few days later she rewrote her will, making provision for $500,000 for endowment of Baylor University.

A RECENT survey reveals the fact that 98 per cent of the children of school age in Japan are enrolled in school.

The Nursery Class

The needs of children of the pre-school age are receiving attention which has long been denied them. In this day the forward-looking church schools are forming classes and providing material of educational value.

Probably the most outstanding of any material now available is that prepared by Mrs. Eva B. McCallum and published by the Bethany Press. Mrs. McCallum combines in this material the sympathetic touch of motherhood with a fine spiritual and educational outlook.

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These are in the form of four-page leaflets to be given the children. There are four patrs, thirteen leaflets to each part.

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The front page has a very attractive design with a colored picture. The pictures are from original drawings by the best child-life artists, from photographs of child-life, or reproductions of famous paintings of Bible subjects.

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There are eight large pictures for the use of the teacher. Six of them portray the events of the child's daily life. They are printed in soft colors on heavy cream board.

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Seven Psychological Portraits: A Handbook for Parents and Teachers, by MABEL LEE COOPER. Cloth..... **$2.00**

Religious Psychology of the Child, by W. HENDY COCK. Paper..... **$1.00**

Building the City of God: A Discussion Book on Social Service, by HAROLD HOLT.
Paper..... **$ .80**
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A By-Product of Near East Relief

(Continued from page 17)

practical side of religion. They have not lifted youth to a high position, nor emphasized childhood, nor have they understood the psychology of the child mind. They have not had Sunday schools or young people's societies. They have not emphasized the reading of the Bible by the people. They have lacked a youthful leadership. They have not had popular lesson material. These weaknesses which are inherent in the church have been accentuated by a background of general poverty.

On the other hand, the Western churches can in a definite way supply these very needs. They have emphasized childhood. They have stressed the social concept of religion and the ethicizing of theology. They can furnish to the Eastern churches a new method of leadership.

The *third* lesson is that the Eastern churches welcome the help of the Western churches on a program of religious education. The more cultured leaders of the Eastern churches realize their needs and they invite the Western churches to help them. They realize too that religious education is non-controversial, practical and that it fulfills their need more than any other immediate Western contribution. Religious education is a field in which the Western churches are supreme and one where the Eastern churches, without injury to their dignity, their theology and their convictions, can welcome help. It is the door through which both can pass with mutual advantage.

We have learned, however, in the *fourth* place, that the basis of cooperation is mutual recognition of need, of strength and of weakness, a recognition that we of the West are not on a pinnacle looking down upon a benighted and half-Christian church, but that each is on a peak, reaching a helping hand across to the other. Each has much to give the other; each needs the other. We must realize that nothing can be done with the Eastern church youth except under the leadership of Eastern church leaders and that our efforts must be undenominational and non-proselytizing. We must, with meticulous care, refrain from trying to Westernize the Eastern churches.

The Western church will have the opportunity of furnishing leaders for the training of leaders within the Eastern church, and lecturers to the Eastern seminaries. It will have the opportunity of training young priests in religious educational methods in America. It can furnish assistance to the prelates of the Eastern church.

There should be a corresponding development here in America. We should receive into the fellowship of the International Council and the World Sunday School Council, representatives of the Greek and the Armenian churches here in America, and should be ready to assist them here in this country in the modernization of their program.

The World Sunday School Council, with the full support of the International Council, should plan to make the Near East—that is, Bible Lands—a great project. They should take over the work that Near East Relief has started, except that which is within its own orphanages, and extend that program. They should furnish basic lesson material, leadership, and should assist in the securing of funds.

But it is necessary to see Near East Relief through first, since that is essential to any other work. Yet the religious educational forces, which have had so much to do with the making of Near East Relief, will surely not permit their interest in the children and youth of the Near East to die.

NEW BOOKS

American Idealism. By Luther Allan Weigle. Volume 10 of The Pageant of America. New Haven, Yale University Press, 1928. 356p. Price of set of fifteen volumes $75.00. Individual volumes are sold to schools and colleges at $5.50 each.

Here is a volume of extraordinary interest and value. Dean Weigle not only knows intimately the cultural and religious history of America, but he also knows how to put his story into compact and captivating language. The material is so condensed that it would be practically impossible to write a review that would do justice to the wealth of data assembled. Instead of writing a review I should like to point out certain outstanding features that commend this volume to its readers.

First may be mentioned the method of treatment. In keeping with the plan of the series, Dean Weigle presents an illuminating pageant of American idealism as it has progressed from the time of the Spanish and French missionaries until the present date. Reproductions of eight hundred and nineteen portraits, buildings, antiques, books, pamphlets, memorials, statues, documents, churches, schools, and scenes of one kind or another, intrigue the imagination and fasten upon the mind the significant characteristics of each period. Correlated with each reproduction is a word picture that sets forth the kernel of thought pictorially represented. This combination of story and picture is not only a pleasant and enriching experience to the reader, but it is of great value as an aid to the memory. It might seem that such a treatment would result in giving one a fragmentary view of the developing movements, but the reader was happily surprised to find just the contrary to be the case. The pictures and condensed descriptions mark out the high points in our religious history and thereby keep one from losing oneself in a mass of detail. It should be observed, moreover, that Dean Weigle has carefully guarded himself against giving one a disconnected account by taking a page at the beginning of each chapter in which to sketch, in broad outline, the dominant ideas, problems, and movements of the period under consideration.

Another feature that appealed to the reviewer was the prominence given to the biographical and personal elements of our religious history. By centering attention upon the leading characters of the different epochs the pageant is made much more concrete than is the case in most historical presentations. In a day when there is keen interest in the biographical, it is evident that this plan of treatment will be widely welcomed, not only by workers in religious education but also by many who are interested in the cultural development of American civilization.

The third impression is the tactful and unbiased manner in which the author deals with delicate religious, political, and denominational issues. Only unusual perspective combined with exhaustive research and discriminative judgment could produce this fair and comprehensive account. If it upsets some prepossessions that have been held for the truth, it nevertheless leaves one with a feeling that the author has spoken with authority, with penetrating insight, and with a sympathy born of an earnest purpose to conserve all moral and religious values in our history irrespective of the agencies or the methods by which they may have been produced. Jews and Catholics, as well as Protestants, will find their views, institutions, and complex issues handled with unbiased perspective and sympathetic appreciation.

A fourth value of the book is the positive and constructive character of its treatment as a whole. While not hesitating to point out the weaknesses of men and of movements, Dean Weigle culls out for the reader such contributions as are worthy of thought. He projects himself into each situation and looks from the inside out rather than from the outside in. From this interior viewpoint he directs our minds to those gains that should be recognized and appreciated. In scientific fashion he clears away the traditional deposit with which subsequent generations may have overlaid fact and exposes to full view such truth as is to be found. Dean Weigle characteristically refrains from haggling over incidental details.

This volume will be a landmark in our growing curriculum of religious education. Pastors, directors of religious education, and other leaders in religion and education, will want to give it a careful reading. When one considers the enormous amount of labor and time that have gone into it, and also the heavy expense of the publishers involved in securing and reproducing the many rare illustrations, it is obvious that the cost is as reasonable as that of the ordinary volume.

—H. Shelton Smith

Community Churches. By David R. Piper. Chicago, Willett, Clark & Colby, 1928. 160 p. Price $1.50.

The author has made a careful study of the present status and the future of the community church in terms of the types, how organized, its relation to the community, its program and the significance of the movement.

Such a book is undoubtedly of significance in these days when a closer relationship is being established between all the churches of a community and between the program of the churches and the community itself. It is also significant in these days when, particularly in the smaller community, the consolidated school system is bringing people of smaller communities together into a larger community sharing. The small church, particularly in the rural community, is finding it difficult to carry on a competitive program such as was seemingly possible in the past.

The author has done a good piece of work in analyzing the movement and portraying its trend. One may easily be disappointed, however, with the absence of more definite suggestions as to the actual work of a community church. —R. A. B.

Teaching Religion. By A. J. William Myers. Philadelphia, Presbyterian Board of Christian Education, 1928. 224 p. Price $1.00.

The author gives us some of the fundamental bases in educational philosophy on which any discussion of method must rest. It is the way in which learning normally takes place which must set the pattern for educational *method*. On this general framework of method the special *methods*, such as story telling, dramatization, discussion, may be based. Professor Myers has done a difficult job well. The volume is one of the numbers in the Leadership Training Series.

—P. H. V.

The Life of Prayer in a World of Science. By William Adams Brown. New York, Association Press, 1927. 204 p. Price $2.25.

The author of this book is conscious throughout that prayer is the most simple and yet the most inclusive of all human experiences. He, therefore, tries to abandon all pretense of posing as an authority and is content simply to record the insights that have come to him personally. The entire work, to be sure, reveals the fact that the author had the best instruments of measurement at hand in the fields of history, education, psychology, and of philosophy.

The work is arranged in five parts: namely, "The Rediscovery of Prayer," "The Contribution of Psychology," "The Contribution of History," "The Contribution of Philosophy," "The Contribution of Education."

Presumably the author had ministers and professional religious leaders in mind as his audience as he wrote. It will mean most to these. Teachers, leaders and parents, together with older young people, however, will find the book helpful.

—R. A. B.

Foundations of Curricula. Sociological Analyses. By David Snedden. New York, Bureau of Publications, Teachers College, 1927. 196 p.

The careful work of a social scientist in dealing with the curriculum problem. The approach is from the point of view of educational sociology. Professor Snedden holds that we must first answer the question, What are the highest social values? This done, we may go forward in education. But he insists that in socialized education we must deal not only in qualitative, but also in quantitative terms. In the light of his principles he criticizes current curriculum theory and practice, deals with some of the pressing social problems, such as the youth movement, family disorganization, and commercialized recreation, and suggests certain ways of undertaking the work of curriculum construction. A technical treatise, but intensely stimulating and valuable for the further study of problems which are carefully analyzed.

—O. M.

Preaching Values. By Halford E. Luccock. New York, The Abingdon Press, 1928. 312 p. Price $2.00.

In this volume the author, who is the newly elected professor of homoletics in Yale Divinity School, makes a comparison of text of three of the better-known modern translations of the New Testament with that of the standard version, and shows what a flood of light is cast on the meaning by saying these same things in the language of today. There is a minimum of danger that the short, suggestive discussions will be used as a crutch for busy or lazy preachers. Rather do they serve to stimulate thought and investigation which will lead to more fruitful results from the preacher's own efforts. —P. H. V.

Charm by Choice. By Ruth F. Wadsworth. New York, The Womans Press, 1928. 102 p.

This is a very helpful book for all who are interested in the leadership of adolescent girls' groups. It would be a good book to recommend to the members of a class because it enters adolescent life through the doorway of a girl's interest in being charming and beautiful, and through that doorway introduces many helpful ideas in regard to health and personal living.

Christ and Society. By Charles Gore. New York, Charles Scribner's Sons, 1928. 230 p. Price $2.00.

The materials in this volume grew out of a series of lectures delivered in the city of London under the auspices of the Halley Stewart Trust. The application of Christianity to the social, economic, and political problems of society is traced from the time of Christ down through the early church, the mediaeval church, the reformation, and the industrial revolution. Throughout the discussion the author shows clearly that a changed outlook will not arise from any simultaneous conversion of men in masses but that our hope must be reposed in prophetic groups of men who have attained to a true vision, both of the source of our evils and of the nature of the true remedies. If such groups will bind themselves together in act and in thought, and if they are willing to suffer in the cause of human emancipation, Bishop Gore is sure that a widespread and steady reformation will be set in motion.

While in principle there is nothing in these lectures that would stimulate dissent, they run along characteristic lines and do not bite deeply into one's soul. They are too tame! Perhaps the good Bishop feels that it is unsafe to go beyond the platitudes characteristic of the books that deal with this theme.

—H. S. S.

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Administering the Vacation Church School. By J. S. Armentrout. Philadelphia, Presbyterian Board of Christian Education, 1928. 208 p. Price $1.00.

This is one of the specialization texts of the Standard Leadership Curriculum. The contribution of this book to religious education may be stated under three general classifications: (1) To the general theory and practice of religious education; (2) To the specific problems of organizing and conducting a vacation school, with particular reference to the application of the principles of religious education to such problems; (3) To the integration of the vacation school into the general scheme of religious education in church and community. The author is outspoken in his plea for making the vacation school a part of the entire program of religious education, calling upon it for such contributions as it is best able to render. The extent to which this ideal needs still to be realized is indicated by the fact that the committee supervising the preparation of this volume considered it necessary to treat here many of the educational principles which apply equally well in every other school of religion, and are treated more fully in other units of the leadership curriculum. Almost half of the material in this text is of this more general nature, with only incidental applications to the vacation school. While this at first glance would seem like a duplication of effort, it cannot be denied that in the present stage of the vacation school this is the most practical way of treating this subject.

The author shows by his treatment his own ripe experience and extended study in the theory and practice, not only of the vacation church school, but of religious education in general. —P. H. V.

Missionary Education in the Local Church. Prepared by The Committee on Missionary Education. Boston, The Department of Missionary Education, Congregational Education Society, 1928. 31 p. Price $ .10, paper.

An outline of suggestions on the why and how of carrying out a program of missionary education in the local church. Practical helps in making missionary education not an addition to the church's activities but the very center of its work with children, young people, and adults. —O. M.

Africa Today. By Mary A. Jefferys. Missionary Education Movement of the United States and Canada, 1928. 63 p. Price $.40, paper.

A project course that could be used by any Sunday school teacher in a study of Africa and what is involved in presenting Christianity to it.

The Prince and the Pig's Gate. By Robert Hugh Morris. New York, Harper & Brothers, 1928. 213 p. Price $2.00.

"The Prince and the Pig's Gate" is only one of the twenty-six delightful stories in this volume. They are stories of the most common events of everyday living, yet told in such a way as to give those common place happenings real significance.

These story sermons are most suitable for use in Sunday schools, vacation schools, or for the story hour in the home. The author, who is a pastor, has made skillful use of biblical material in these stories which he has used in his own children's sermons. He has called them, "Unsophisticated tales for children of all ages—up to ninety-nine."

Missionary Education in the Church. By Herbert Wright Gates. Boston, The Pilgrim Press, 1928. 227 p. Price $1.00.

The traditional view of missionary education and traditional religious education had very little in common. Both have broadened to the extent that now there is much overlapping. When one reads of objectives in missionary education or methods of missionary education, he is convinced that this differs but in emphasis from general religious education.

Here we have a book from a man who understands both the missionary enterprise and the educational program in the local church. Dr. Gates assumes from the beginning that missionary education has a share in "developing Christian people who shall help make this world the kind of place which God wants it to be," and that it should therefore be an integral part of the church's general educational plan, and not an odd five minutes tacked on at a free period. It is difficult to write a book on methods in missionary education without duplicating the works on methods of general religious education, but the present author succeeds admirably in making the application of such methods specifically to missions. The little volume gives a wealth of information on methods, available materials, projects, and suggestions for building a graded program. It is one of the series of Leadership Training texts prepared under the guidance of the Teacher Training Publishing Association.

—P. H. V.

Creative Education. By Henry Fairfield Osborn. New York, Charles Scribner's Sons, 1927. 374 p. Price $1.60.

This volume gathers up the personal observation and experience of the author over a period of a half century. For insight into the way a great scientist and educator has entered into the spirit and life of his generation, this series of essays provides inspiring reading. Looking back on fifty years as a teacher, the author says: "My rule with myself and students has been, first, to try to master a subject or to thoroughly understand it; second, to try to add something of my own to this subject—that is, to produce or create something new." Feeling this way about his own work, it is obvious that the writer would like to see every person who aspires to the position of real leadership become a creator. Professor Osborn's purpose in bringing out this book is to encourage creative effort in music, literature, art, science, industry, philosophy, and religion.

—H. S. S.

Science in Search of God. By Kirtley F. Mather. New York, Henry Holt and Company, 1928. 170 p. Price $2.00.

An eminent scientist shows what harmonious life is possible when science and religion come under the same roof with the avowed purpose to be friends, not enemies. Written in most readable style, this is a book primarily for the layman, and particularly those who have an uneasiness on the matter of science and religion. If you are thinking about Christmas gifts for that college boy—or his dad—here is a suggestion.

The Technique of Curriculum Making. By Henry Harap. New York, The Macmillan Company, 1928. 315 p.

This study is the result of actual experience in curriculum making. The book is organized around a series of meetings with detailed directions for individual and group work for each meeting. Work is outlined for approximately sixty meetings and the topics are intended to carry the student through all the steps that he needs to take in making or revising a course of study. Although belonging to the field of public education, religious educators will find this text suggestive.

—H. S. S.

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An Outline of Aesthetics. Edited by Philip N. Youtz. New York, W. W. Norton & Company, Inc., 1928. Price $5.00 per set.

Five small volumes which approach art from many angles. They deal with painting, literature, sculpture, architecture, music, showing the relations and contrasts between all. Written in simple non-technical style.

The George Washington Readers. Fourth Year, Sixth Year, Seventh Year. Compiled and Edited by Ellen E. Kenyon and Elizabeth Adams. New York, Noble and Noble, 1926. 240 p., 262 p., 256 p. resp. Price $.90 each.

This series of books has been prepared with a view to giving material which is useful in moral training, religious instruction, and character building. The selections are both prose and poetry taken from general literature and including myths, legends, nature stories, historical and biographical incidents, occasional Bible stories, brief moral slogans or mottoes, and in the more advanced books some moral lectures. The stories as a whole are well chosen and have moral value without having the moral pointed out or labeled.

—P. H. V.

The Fairfield Experiment. 74 p. Price $ .40, $4.00 per doz.

How Catholics See Protestants. By J. Elliot Ross. 44 p.

Published by The Inquiry, 129 East 52nd Street, New York City.

The Inquiry has as its purpose to encourage activities of discussion and discovery and thus to further "the mood and the methods of inquiry among men and women of all diversities of interest and faith." The titles listed may well be regarded as two exhibits illustrative of this interesting movement.

The first is the story of how a group of Protestants sought a better understanding of Catholics. The second may be thought of as its counterpart. It is a reprint of two articles which tell the story of how one Catholic group followed much the same procedure as did the Protestant group referred to. The first pamphlet gives in detail a report on the method found so helpful in these enterprises.

—O. M.

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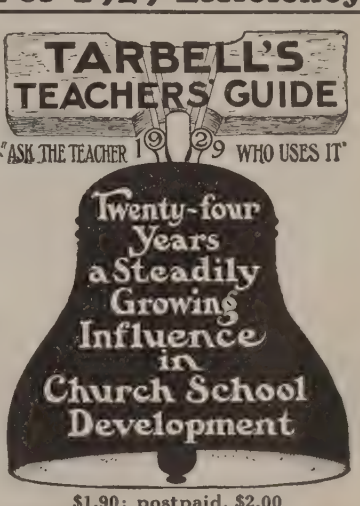
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Undergraduate Instruction In Religious Education In the United States. Monograph No. 2. Chicago, The Religious Education Association, April, 1927. 94 p.

A cooperative survey of 172 institutions in the U. S. with respect to their offerings in religious education. Made by a group of graduate students under the supervision of George A. Coe.

Seven Psychological Portraits. By Mabel Lee Cooper. Milwaukee, Morehouse Publishing Company, 1928. 202 p. Price $2.00.

A handbook for parents and church school teachers. Written in practical, non-technical style, this book is a summary of the psychological principles and characteristics that should be taken into account in the religious training of all age groups from birth through later adolescence.

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Church City Planning. Edited by Charles Hatch Sears. Philadelphia, The Judson Press, 1928. 273 p. Price $1.25.

The title indicates clearly the field of this book. A study is made of the economic and social areas of a city with an attempt to learn the characteristics of certain typical areas. What is the service required of the church by each area, and how can churches coordinate their efforts, are two fundamental questions faced in this work. Throughout there is an effort to think in terms of the cooperative task of churches in a city-wide program; a city plan of evangelism, of religious education, and of social service.

Responsibility for the original study was divided among fifteen committees comprising about 150 people. The reports from these committees were reviewed and adopted in conference in Washington, D. C., in 1925. They are revised by the author and printed in this book.

Symbolism. Its Meaning and Effect. By Alfred North Whitehead. New York, The Macmillan Company, 1927. 78 p. Price $1.50.

This is a good book for those of us who in the glad old student days knew and manipulated the jargon of philosophy; it will demonstrate how rusty our mental machinery has become in the meantime. It is not an easy book to master at one sitting.

Every religious educator is concerned with the place of symbols in education. In the use of emblems, insignia, group names, certain worship elements, and in other ways we all use symbols in one form or another.

"The human mind is functioning symbolically when some components of its experience elicit consciousness, beliefs, emotions, and usages, respecting other components of its experience. The former set of components are the 'symbols,' and the latter set constitute the 'meaning' of the symbols. The organic functioning whereby there is transition from the symbol to the meaning will be called 'symbolic reference.'"

Ponder that, ye devotees, and ye opponents, of symbols in religious education!

—P. R. H.

Religious Education in Certain Evangelical Colleges. A Study in Status and Tendencies. By Theron Charlton McGee. Philadelphia, The Mutual Press, 1928. 151 p. Price $.75.

A survey which covers 239 colleges in 29 denominations. The author comes to the conclusion that if the progress of the next few years is to be judged by that of the past few, it would seem that the time is not far distant when an extensive program for the training of both voluntary and professional or vocational religious education workers will be all but universal in these colleges.

Growing Into Life. By David Seabury. New York, Boni and Liveright, 1928. 715 p. Price $5.00.

The very title of this book prophesies it to be a book that will give faith to every parent fearful of the frankness and freedom of the oncoming generations.

In his introduction the author sets forth his purpose: to present the broader outlines of presentative psychology, to present the new ethics called for by these presentative endeavors, to discuss the causes and effects of emotional disturbances with a view to the science of behavior which shall include a right direction of our principles. His purpose is, in short, an effort to help parents to help their children to lead happier and more creative lives not by advising parents how to control their children, but by giving them in a readable way the information necessary as to these children's emotional natures, their dangers and their safeguards.

I have read with great interest the author's detailed analysis of the findings of the new psychology and its application to emotional immaturity. Much of it I will ponder. Some I rejected. Others I recognize as a reapplication of old truths. It is in this reapplication, this grafting of new interpretations on the old beliefs, this making helpful what before seemed destructive, that the book has perhaps, its greatest value. The work as a whole is an "amplification, not a denial of God."

I would recommend this book to any parent, to any leader.

—R. A. B.

Problems of Christian Youth. (Christian Life Series No. II). By Harry T. Stock. Boston, The Pilgrim Press, 1927. 62 p. Price $.35.

This is the second in a series prepared by Mr. Stock for societies, classes, and discussion groups. Its fifteen topics were chosen from the interests of young people, and modified by them. Much of the material came from such groups. And all has been sifted, arranged, and put in usable form by Mr. Stock which is surely recommendation enough and a sufficient hint to any leader of youth who is alert for new and helpful material.

—P. R. H.

Manual of Worship for Superintendents of Junior Work in the Church School. Prepared by Mildred O. Moody and Hazel V. Orton. Chicago, The Board of Education, Methodist Episcopal Church, 1928. 60 p. $.15, paper.

A guide for junior department superintendents in the conduct of worship. Suggestions are given on the meaning and purpose of worship, how to train in worship, and relating worship to other activities. Complete worship programs are offered for a series of thirteen Sundays. Contains a bibliography.—O. M.

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The New Reformation. By Michael Pupin. New York, Charles Scribner's & Sons, 290 p. Price $2.50.

Coming from one of the world's greatest scientists, this book has more than usual significance. Its general purpose is to show how completely science has changed our comprehension of the universe, to the degree that the old religious formulas can no longer satisfy us. But Professor Pupin goes on to show that long chain of the progressive evolution of matter which one finds to be evident throughout the whole universe. He shows the astounding range of the knowledge of the modern scientist, and yet he shows that it always leads—and apparently always will—to something which cannot be explained. It leads to mystery and yet it convinces of order, which compels one to believe in what must be called a God.

Roads to the City of God. By Basil Mathews. New York, Friendship Press, 1928. 126 p. Price $.50, paper.

The story of the Jerusalem Conference on Christian Missions held in the spring of 1928.

Problems of a Little Child. By a Mother. Boston, The Pilgrim Press, 1928. 102 p. Price $1.25.

The author is a mother who was trained in the study and teaching of children, and she outlines here the outcome of her attempt to meet the needs of her own children. The problems dealt with are fear of darkness, fear among strangers and homesickness, Santa Claus, ideas about God, the coming and going of life. It is an admirable illustration of the way in which education emerges from life situations and serves to meet life needs.

—P. H. V.

The Technique of Research in Education. By Claude C. Crawford. Los Angeles, The University of Southern California, 1928. 320 p.

How to do Research in Education. By Carter V. Good. Baltimore, Warwick and York, Inc., 1928. 298 p. Price $2.50.

As educational research is assuming a more important aspect every year, it is but natural that attention should be called to the shortcomings of our present performance in this field. Every graduate student is called on to do a piece of research of more or less importance—often the most important he will ever do in his life—yet in most cases he but stumbles on his problem and procedures, and is not very clear on what it is all about throughout the writing of his thesis.

Two recent books, listed above, have been prepared with a view to being of help to graduate students and others embarking on research. They supplement one another admirably and each illustrate a type of research. Professor Good considers the importance and value of educational research, and then proceeds to take the reader through the several steps of selecting a problem; collecting data; using, summarizing and interpreting data; reporting research; evaluating research; training research workers. He quotes freely from many sources, and presents in effect a handbook of literature on educational research.

Professor Crawford, on the other hand, does not deal so much with these problems as such, but deals at greater length with the various types of research methods such as historical, experimental, interview, case-study survey, etc. His treatise grew out of an analysis of difficulties encountered in research undertakings, a collection of methods of dealing with these difficulties, proper classifying and writing-up in textbook form of the results from this procedure. His book is exceptionally well organized and clearly presented. Both books are exceedingly timely and will be of great help to amateur research workers.

—P. H. V.

Books Received

Christ Is All, and Other Sermons. By James Allan Francis. Philadelphia, The Judson Press, 1928. 160 p. Price $1.25.

The Authentic Literature of Israel. Vol. II. By Elizabeth Czarnomska. New York, The Macmillan Company, 1928. 582 p. Price $5.00.

The Parables of Jesus. By Elbert Russell. Philadelphia, The John C. Winston Company, 1928. 168 p. Price $1.00.

A Biblical Thoroughfare. By Neville Stuart Talbot. Milwaukee, Morehouse Publishing Company. 350 p. Price $3.00.

The Child Guidance Clinic and the Community. By Ralph P. Truitt, Lawson G. Lowrey, Judge Charles W. Hoffman, William L. Connor, Ethel Taylor, and Fanny Robson Kendel. New York, The Commonwealth Fund, Division of Publications, 1928. 106 p.

The Jesuits. An Historical Study. By H. Boehmer. Philadelphia, The Castle Press, 1928. 192 p. Price $1.25.

Biblical Allusions in Poe. By W. M. Forrest. New York, The Macmillan Company, 1928. 208 p. Price $2.50.

Christianity in Science. By Frederick D. Leete. New York, The Abingdom Press, 1928. 387 p. Price $3.00.

A Quart of Moonlight. By James Woodward Sherman. Boston, Little, Brown, and Company, 1928. 160 p. Price $.80.

The Heritage of Music. Collected and edited by Hubert J. Foss. New York, Oxford University Press, American Branch, 1927. 265 p. Price $2.75.

A Quiet Talk With God Each Day, 1928–1929. By J. Sherman Wallace. Philadelphia, The Judson Press, 1928. 229 p.

Reinspecting Victorian Religion. By Gaius Glenn Atkins. New York, The Macmillan company, 1928. 150 p. Price $1.75.

Facing Life. By W. H. P. Faunce. New York, The Macmillan Company, 1928. 210 p. Price $2.00.

Faith in the Divine Fatherhood. By William Peter King. Nashville, Cokesbury Press, 1928. 372 p. Price $2.00.

God and the Golden Rule. By Joseph Fort Newton. New York, The Century Company. 269 p. Price $2.00.

Christianity Reborn. By L. L. Leh. New York, The Macmillan Company, 1928. 224 p. Price $2.00.

Giles of the Star. By Rebecca Rice. Boston, Lothrop, Lee & Shepard Company, 1928. 350 p. Price $2.00.

The Magic Fiddle. By Edith Vezolles Davis. Boston, Lothrop, Lee & Shepard Company, 1928. 287 p. Price $1.50.

If I Had Only One Sermon to Preach. English Series. Edited by Sir James Marchant. New York, Harper & Brothers, 1928. 307 p. Price $2.50.

The Ambassador. Yale Lectures on Preaching for 1928. By James E. Freeman. New York, The Macmillan Company, 1928. 212 p. Price $2.00.

The Steep Ascent. By Robert Norwood. Charles Scribner's Sons, New York, 1928. 197 p. Price $1.50.

The Baha'i World 1926–1928 Vol. II. Baha'i Publishing Committee. New York, 1928. 300 p. Price $2.50.

The Credentials of the Church. By Ozora S. Davis. The Macmillan Company, New York, 1928. 115 p. Price $1.25.

Stories of Hymn Tunes. By Frank J. Metcalf. New York, The Abingdon Press, 1928. 224 p. Price $1.50.

Churches at Work. By Charles Lincoln White. Philadelphia, The Judson Press, 1928. 190 p.

Comparative Effectiveness of Some Visual Aids in Seventh Grade Instruction. By Joseph J. Weber. Chicago, The Educational Screen, Inc., 1922. 131 p.

They Who Weave—Gold, Silver, and Precious Stones. By Martha Race. Boston, The Pilgrim Press, 1926. 43 p.

Star of Dawn. A Christmas Pageant. By Ian Alexander. New York, The Century Company, 1928. 95 p. Price $1.00.

Play Days. Their Organization and Correlation with a Program of Physical Education and Health. By Helen Norman Smith and Helen L. Coops. New York, A. S. Barnes and Company, 1928. 45 p. Price $.75.

The Gospel of the Kingdom with an Examination of Modern Dispensationalism. By Philip Mauro. Boston, Hamilton Brothers, 1928. 260 p. Price $2.00.

Presbyterians—Their History and Beliefs. By Walter L. Lingle. Richmond, Presbyterian Committee of Publication, 1928. 199 p. Prices: paper $.50, cloth $1.00.

A Port of Dreams. A Dramatic Pageant. Arranged by Katharine Linder Chapman. New York, A. S. Barnes and Company, 1928. 31 p. Price $1.00.

Chalk Talks. By L. O. Brown. Philadelphia, The John C. Winston Co., 1928. 105 p. Price $1.25.

A Tale of Soap and Water. By Grace T. Hallock. New York, Cleanliness Institute, 1928. 96 p.

God In Everything. By Frank M. Goodchild. Philadelphia, The Judson Press, 1928. 279 p. Price $1.50.

Building the City of God. By Harold Holt. Milwaukee, Morehouse Publishing Company, 1928. 141 p. Price $1.15.

"The Good-for-Nothing Graysons." By Millicent Evison. Boston, Lothrop, Lee & Shepard Company, 1928. 310 p. Price $1.75.

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The Fancied Conflict Between Vacation and Weekday Church Schools

(Continued from page 21)

world. The next two examples are indicative of this.

An inquiry in the form of a research report submitted by the principal of the Melrose Junior High School of Religion into the content of certain high school texts and their bearing upon the content of religious education reveals the following:

2. A certain history text, *Modern Progress*, has a total of 667 pages. 11.8% or 79.16 pages in all is religious material. What is the bearing of this text upon the High School of Religion?

"Since the theory of history which is maintained by this text is so dominantly economic, the curriculum of the High School of Religion should provide place for the spiritual interpretation of history, in which the purpose to show the hand of God moving in the affairs of men and ultimately guiding toward higher and better things will be definitely pointed out.

"The fact that this text attempts to give explanations of origins in terms of cosmology makes it necessary for the High School of Religion to introduce material which will give adequate explanation of the universe as coming from the hand of a personal God, by whom all things are created, and to whom all men are related in terms of personality."

3. A text in economics, *American Economic Life, in its Civic and Social Aspects*, requires specific supplementation from the Christian point of view, as evidenced by the following:

"The fact that this text views social progress as economic or industrial development tends to minimize personal character values which are prerequisite to the ultimate progress of a community or nation.

"The fact that this text points out social progress in the United States as due to industrial and economic development makes it necessary for the High School of Religion to provide collateral reading which will show the contribution which religion, education, and the personal character of individual leadership have made to the national progress of our country.

"The idea which this text points out, that the machinery which man has created is greater than himself, tends to dwarf self-respect. The High School of Religion will need to point out the fact that man is the child of God, receiving from him his endowment of intelligence and creative genius which has enabled him to invent the machinery over which he is himself the master, and by which he may achieve society's betterment."

Other studies in the fields of botany, social science, general science, and literature are indicative of the same situation, emphasizing the necessity of supplementation by means of religious education in such a way as to give an adequate religious view of the world. Otherwise, society is confronted with the grave menace of irreligion whose legitimate children are crime, anarchy, and atheism. The weekday school of religion is peculiarly fitted to perform this task.

The fancied conflict between the vacation and weekday church schools in the light of these distinctive values has disappeared. Both are indispensable parts of a whole system of religious education. Every church and community will find the vacation church school and the weekday church school to be not competitors but allied educational agencies —vital units in the program of the church that has as its objective the making of Christlikeness, in person and behavior, the common possession of all the people.

The Use of Dramatics in Religious Education

(Continued from page 23)

Boston, Walter H. Baker.

"The Story Play Method" (with children), Edland, *The Children's King*, New York, The Abingdon Press. Raine, *Bible Dramatics* (with young people and adults), New York, Century Co.

NOTE: Address the Division of Pageants and Costumes, Methodist Episcopal Church, 740 Rush Street, Chicago, Illinois, for the following helpful pamphlets:

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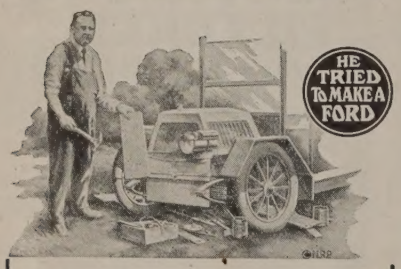

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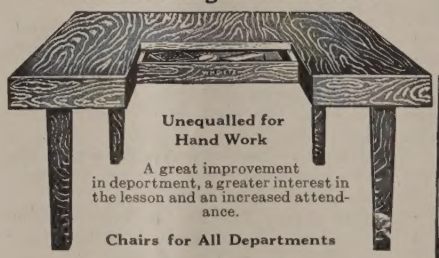

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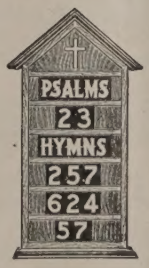

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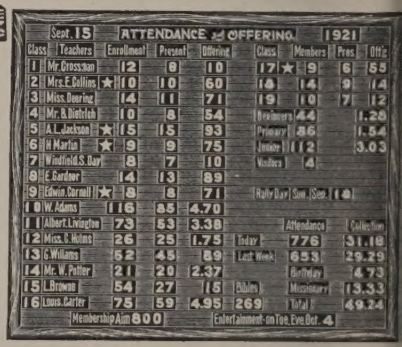
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The Junior Church

(Continued from page 19)

for the children at this time. They retired at about eleven o'clock walking down the two center aisles singing an appropriate hymn. The congregation rose while the children retired, but they did not join in the hymn. The children continued to sing after they left the auditorium which had a very pleasing effect. The children felt that this was one of the contributions they could make to the adult service.

When they reached their room they were led in a program by the young people mentioned earlier. The first twenty minutes were spent in greetings, announcements, birthday recognition, and other social items, closing with ten minutes of somewhat intensive memory work.

After five minutes of relaxation the program continued with a worship service, followed by the story-sermon. At the close of the sermon the children were dismissed with a brief but worshipful closing service.

Practically the entire program was conducted by the young people. They were, however, assisted from time to time by certain of the junior worshipers who on occasion would read the Scripture, sing solos or anthems, and otherwise participate.

For organization purposes the Junior Church appointed an official board modeled after the regular church board, with its several committees and numerous functions. This met monthly, carried out its business and reported back to the Junior Church the following Sunday. The young people acted as advisers to the several committees of the official board.

While there have been changes in administration, this Junior Church is still functioning happily six years after its genesis. The serious problem of promotions from the junior to the senior church has been met in part.

The *second* experience was located in a large city church with a similar building and a slightly larger church school. In this case the Junior Church became the actual worship period of the junior department, the superintendent of the junior department also acted as the minister of the Junior Church, thus integration was made possible.

Since the church school met before church the schedule was worked out as follows. The junior department assembled at 9:45 with a brief opening service of a hymn and prayer, and passed immediately into the study period. At 10:25 the children quietly lined up and walked into the church auditorium and occupied the front seats. Practically the same plan of service was followed as in the previous instance cited. The program in the junior room was also much the same.

In closing, a few comments may be in order.

1. The children approve a two-hour session. I believe three hours would be better.
2. The improvement in the quality and the quantity of the work done more than justifies the extra labor involved.
3. Not only is this true but by means of the official board and the weekly attendance at church, the children acquire a valuable appreciation of the workings of a church and are habituated to regular attendance. (I would like to hear from those who have successfully met the problem of providing for the worship experiences of the children after they become too old for the Junior Church.)
4. The Junior Church functions best when it is an integral part of the junior department. The Junior Church then really becomes the junior department at worship.
5. The Junior Church may be made an excellent training ground for young people who are seeking a rich experience in preparation for leadership in the local church.
6. The age level is best when limited to the regular age of the children in the junior department. A variation of even one or two years up or down increases materially the problem of providing adequately for their social and spiritual needs.

—Aubone Hoyle, *Minister of Education*, Roseville M. E. Church, Newark, New Jersey.

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(Continued from page 25)

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(Continued from page 16)

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